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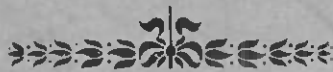


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ADELE B. LOOSCAN

1685

1897



HISTORY
OF THE
Catholic Church
IN THE
DIOCESE
OF
SAN ANTONIO, TEXAS



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HISTORY

OF THE

CATHOLIC CHURCH

IN THE DIOCESE OF

SAN ANTONIO, TEXAS.

COMPILED BY

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WITH THE PERMISSION AND APPROVAL OF RT. REV. J. A. FOREST, BISHOP OF
SAN ANTONIO, AND WITH THE ASSISTANCE OF THE
REVEREND CLERGY OF THE DIOCESE.

CONTAINING ALSO SOME HISTORICAL, BIOGRAPHICAL AND DESCRIPTIVE SKETCHES
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Publishers' Preface.

"Oft expectation fails and most of there
Where most is promised: and oft it hits
Where hope is coldest and despair sits."

—SHAKESPEARE.

IN PLACING this humble volume before our people, we do not propose to fill a "long felt want," but we do so believing that in bringing together, for the first time, the accessible data of the history of the Catholic Church in this diocese—even though crude and incomplete—we are doing a work that is full of general interest. One that will receive a warm welcome from all who sympathize with those who labored first and faithfully long ago—despite adversity and peril—to lay successfully the foundation of the grand superstructure that we to-day are seeing happily carried on to completion, and by all who hope for and delight in moral and religious advancement.

In the lives and labors of those men of God, so zealous for good, so thoughtless of self, undergoing hardships cheerfully, foregoing all their natural attachments and comforts to promote the welfare of their fellow-man, in the knowledge and service of God, we not only have a commendable example for all, but in the general principle we have the most effective antidote and cure for the prevalent intense selfishness that now-a-days stalks so boldly and complacently in all walks of life, through all the ranks of society. The removal of this social malady would almost achieve the much to be desired "millennium."

Since it is, that several interesting incidents of civil history are intimately associated with the old Mission buildings (they having served as fortresses as well as temples), we have judged it in keeping to insert throughout the book a few short historical and biographical sketches of incidents and persons thus associated, believing that it will meet the approval of all.

With reference to the advertising space disposed of throughout the book, we beg to remark that it is done with regret, but felt it necessary to assist in defraying the expense of the work. We realize that while it mars to some extent the appearance of the volume, still we know equally well that it in no way affects the value and interest of the history.

We furthermore desire to thank all who have kindly assisted us, giving us their time and talent: those, also, who have proffered data, loaned photographs, etc., and as well we desire to thank and credit all authors from whom we have taken notes. We are dependently grateful and appreciative.

Hoping that our unpretentious work may succeed in directing some rays of sunshine in many hearts and minds, we send it forth.

CARRICO & BOWEN, PUBLISHERS.

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AUGUST 15, 1897.

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Remark.

IN THE preparation of this work, the Rectors and Missionaries of the various parishes and stations were requested to furnish such information as would give an adequate idea of the spread of Catholicity in this diocese. We feel grateful to those who so kindly responded to the invitation.

However, it will be observed that several parishes and missions do not appear in these pages. Doubtless their numerous and varied occupations have prevented the Reverend Missionaries from devoting their time to collecting material for insertion in this book. In regretting this, and in giving this explanation, we trust that our patrons will understand the cause of the deficiency. We hope, however, at no late date to supplement the work and present to our readers what it has been so far impossible for us to obtain in time for publication.

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STRUGGLED AND LABORED TO FOUND AND ESTABLISH IN
THIS DIOCESE AND SECTION, GOD'S HOLY CHURCH
FOR HIS GREATER GLORY AND MAN'S
BETTER WELFARE,
AND TO ALL THOSE
WHO, AFTER THEM, MAY, BY THE GRACE OF GOD, TAKE UP AND FOLLOW THEIR
NOBLE EXAMPLE,

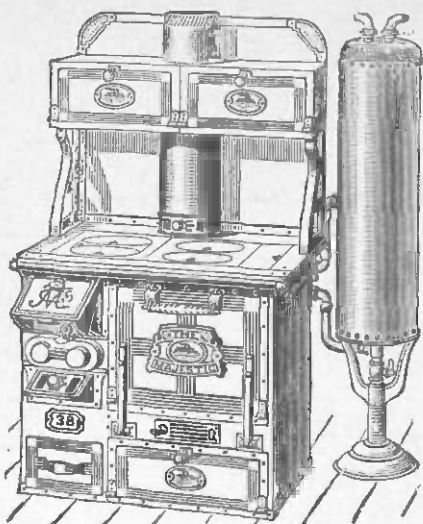
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MOST REVERENTLY DEDICATE AND INSCRIBE THIS HUMBLE VOLUME.

BELIEVING AND FEELING, WITH OUR SOVEREIGN PONTIFF, LEO XIII, THAT
ALONE, IN THE TRUE AND LIVING PRACTICE OF THE CHRISTIAN TEACH-
INGS OF THE CATHOLIC CHURCH, WILL BE FOUND THE POSITIVE
AND LASTING CURE, OF THE SOCIAL TROUBLES, WHICH
ARE NOW SO SERIOUSLY AFFECTING THE CIVIL
AND RELIGIOUS WELFARE OF MANKIND
THROUGHOUT THE WORLD.

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Do harken to His warning words, and be saved eternally."



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J. M. J.

History of the Catholic Church

IN THE

Diocese of San Antonio, Texas.*

"History, thou tale of our country's life,
Inspire our souls for the glorious strife
Of the right!
Keep fresh in our memories the past noble deeds.
Done for God's glory, and our fellow-man's needs,
Give us courage and might."

CHAPTER I.

GENERAL ASPECT.

THE CATHOLIC CHURCH of the diocese of San Antonio has a history easily found in its monuments, its records and traditions of over two centuries.

To the traveller coming from the North and standing in front of the Mission Churches, these must be an enigma, but if he hail from Querétaro or Zacatecas, the puzzle is solved and he arrives at correct conclusions about the foundation of these Missions and of the quaint old city of San Antonio.

He is amazed as he views the massive structures and the crumbling ruins which constitute the celebrated Texas Franciscan Missions. We look in vain elsewhere within the limits of the United States and of Canada for buildings of such peculiar architecture.

New England has nothing equal to them to commemorate the passing of the Pilgrim and the Puritan. Quebec and Montreal with their battlements, round towers and odd buildings fall almost into insignificance when compared with the Churches and Monasteries of the Franciscan

* The History will be found on every other page; the intervening pages will contain sketches or advertisements.

The Diocese.

THE DIOCESE of San Antonio, Texas, (*Diocesis Sancti Antonii*) as to-day understood and constituted, is of comparatively recent date, having been established or erected only since September 3, 1874. Previous to that time, when Texas had but one Bishop, it was of course a part of that one diocese, which was that of Galveston.

Hoffman's Church Directory gives the following incomplete outline or boundary of the diocese: "Comprises Texas, between the Colorado and Rio Grande Rivers, except that portion south of the Arroyo de los Hermanos, on the Rio Grande, and the counties of Live Oak, Bee, Goliad and Refugio."

According to the map, in the possession of his Lordship, Bishop Forest, the diocese is bounded as follows:

Beginning at the mouth of the Colorado River, thence with its course and meanderings in a northwesterly direction to its source; thence to and along the north lines of Dawson and Gaines Counties; thence southward on the west lines of Gaines and Andrews Counties; thence westward along the north lines of Winkler and Loving Counties; thence southward on the west line of Reeves County; thence southwestward on the northwest line of Jeff Davis County to the Rio Grande River; thence down the Rio Grande with its meanderings to the south line of Maverick County; thence along the south lines of Maverick and Dimmitt Counties to the Nueces River; thence eastward along the Nueces River with its meanderings to its nearest approach to the east line of Live Oak County; thence northward along said east line of Live Oak County to the south line of Karnes County; thence along the south lines of Karnes and DeWitt Counties; thence southward along the west lines of Victoria and Calhoun Counties (along the San Antonio River); thence to the place of beginning.

The above area contains about 90,360 square miles.

The following is a list of the principal towns or churches in the diocese:

Bandera, Bandera County
Boerne, Kendall County
Carmen, Bexar County
Cuero, DeWitt County

Bluff, Fayette County
Castroville, Medina County
Columbus, Colorado County
Czestohowa, Karnes County

Friars in Texas. And naught but a great spirit of self-sacrifice could have erected to the living God piles of such enduring nature.

As he gazes upon those Missions, the Catholic Christian's heart throbs with emotion and his soul is filled with ecstatic joy. The sentiments which we entertain to-day were in the past cherished by those heroic men who in the midst of dangers feared not to bring the glad tidings of the gospel of Christ Jesus to the untutored minds of the savage tribes of Texas.

Although our design is only to give a sketch of the diocese of San Antonio and to compile all the facts furnished us by the priests and the heads of religious institutions belonging to it, yet we deem it proper to preface a few remarks concerning the origin of the Catholic Missions in this New World. It is a historical fact that the first Christian service was held in the United States before Protestantism was born. Not to go back to the Norsemen of the eleventh century we have evidence in abundance to prove that all during the sixteenth century, the territory of the United States was explored and evangelized by Catholic priests. The Church of Santa Fe, N. M., was built in 1560. The Friars had been preaching through that country as far back as 1539, and Kansas was sanctified by the blood of Father John of the Cross in 1542, the very year Henry the VIII murdered his wife and John Knox apostatized from the Catholic faith.

In 1512 Ponce de Leon erected a stone cross on the shores of Florida and Mass was celebrated there in 1528. The sign of the cross is all over this land. The genius, the devotedness, the enterprise of Catholics have planted it on sea shore, river-bank, and mountain top.

The first religious ministrations in Texas of which we have any definite historical information were those of the French secular and regular priests, who accompanied the unfortunate expedition of La Salle. These were five. They entered Espiritu Santo Bay in January, 1685. La Salle built a fort on the spot subsequently occupied by the Bahia Mission. For two years, five priests offered the Holy Sacrifice in a chapel constructed in the fort and administered the Sacraments, but they finally abandoned Texas and went back to Canada. Shortly after their departure, the Franciscans of the Apostolic College of Querétaro and Zacatécas founded Missions on the Rio Grande.

The pioneer Spanish priest was the Franciscan Father Damian Mazanet who accompanied the expedition of Alonzo de Leon in 1689. So promising was this field to the Gospel laborers, that this son of St. Francis bent all his energies towards effecting the establishment of a permanent Mission beyond the Rio Grande.

Dhanis, Medina County	Eagle Pass, Maverick County
Floresville, Wilson County	Fort Davis, Jeff Davis County
Fort Mason, Mason County	Fredericksburg, Gillespie County
Graytown (Elmendorf), Wilson Co.	Gonzales, Gonzales County
Hallotsville, Lavaca County	Inez, Victoria County
Kerrville, Kerr County	Luling, Caldwell County
Marienfeld, Martin County	Medina, Bexar County
Meyersville, DeWitt County	Monilton, Lavaca County
New Braunfels, Comal County	Pana Maria, Karnes County
Praha (Flatonia), Fayette County	Rossville, Atacosa County
St. Hedwig, Bexar County	San Angelo, Tom Green County
San Augustine, Atacosa County	S. Francisco de Espado, Bexar Co.
San Marcos, Hays County	Schulenburg, Fayette County
Seguin, Guadalupe County	Shiner, Lavaca County
Smithville, Bastrop County	String Prairie, Bastrop County
Victoria, Victoria County	Weimar, Colorado County
Yoakum, Lavaca County	Yorktown, DeWitt County

The following memoranda of the Reverend Clergy, churches, communities, institutions, population, etc., is taken from Hoffman's Church Directory for 1897:

Bishop	1	Colleges and Academies	
Secular Priests	43	for boys	4
Religious orders	18	Academies for girls	7
Churches with resident		Parochial schools	28
Priests	41	Orphan asylums	3
Mission churches	32	Hospitals	3
Stations	80	Home for aged poor	1
Seminary for secular clergy	1	Communities of men	4
		Communities for women	9

Population about 70,000.

NOTE.—The following HISTORY OF THE CATHOLIC CHURCH IN THE DIOCESE OF SAN ANTONIO, TEXAS, will not be simply a history of the Church in the above described diocese since its erection in 1874, but it will be a history of the Church in the above described diocese, or section of country, as far back as any data or record has been available, which is about the year A. D. 1685.

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SAN ANTONIO, TEXAS

He depicted the success of Missions among the Assinai (Tribes of Indians in Texas) in such fervid language that he obtained the help of the civil and ecclesiastical authorities to further his undertaking. The Apostolic College of Querétaro (Mexico) founded by Father Anthony Linaz had at this time formed a new corps of Missionaries filled with energy and inspired by all the fervor of the earliest period of the Franciscan Order. It was from these exemplary religious that the little body was selected to evangelize the province of Texas.

Father Damian Mazanet's auxiliaries were Father Michael Fontcubierta, Francis Casañas of Jesus and Mary, regarded in life and in death as eminent in sanctity; Anthony Borday and Anthony Pereira.

The Missionaries left Monclova on the 27th of March, 1690 and crossing the Rio Grande proceeded to the country of the Assinai which they reached about the middle of May. The friendly Indians received them with joy and the Mission of San Francisco de los Téjas was established.

The Fathers who went to Texas in 1691 were Fathers Hidalgo, Estrelles, Fortuni, Garcia, Monge, Saldaña, Miranda and Garoycaocha.

In 1700 on the 1st of January the Fathers Hidalgo, Anthony de San Buenaventura y Olivares with Father Ysidro de Espinosa crossed the Rio Grande and steps were taken to establish four Missions there. These were maintained till 1718 when the Chief Mission was transferred to San Antonio.

CHAPTER II.

THE ORIGIN OF THE MISSIONS.

In the first Book of the Records kept in the San Fernando Church we find the following note:

"This Mission of San Antonio was established in 1703 on the banks of the Rio Grande under the title of Mission of San Francisco Solano. It was transferred to the neighborhood of San Ildefonso. Thence it was moved to San José on the Rio Grande, and finally transported to the San Antonio River."

We find in the same records the dates of the establishment of these Missions.

"San Francisco Solano on the Rio Grande in 1703; San Ildefonso 1712; San Jose on the Rio Grande 1713; San Antonio de Valero 1718."

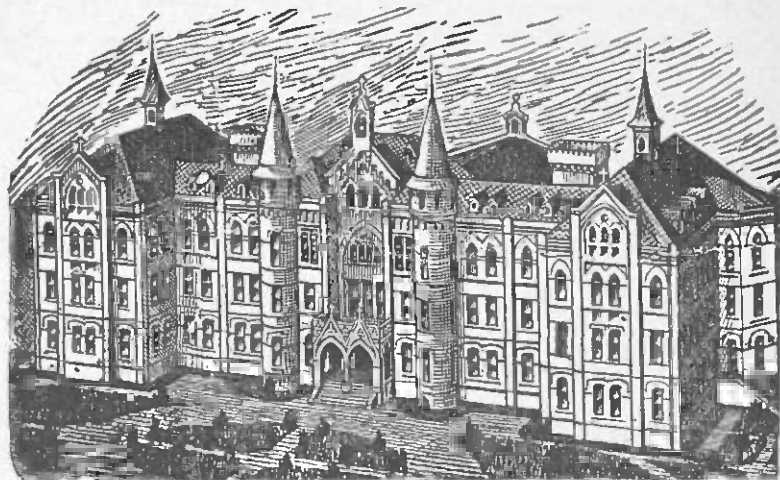
The following extract explains itself:

"I, Fray Diego Martin Garcia, actual Minister of these Missions have here transcribed the following entries taken from the old records which were in a dilapidated state; some of them I found on loose sheets of paper; I here transcribe them as follows:

Academy of Our Lady of the Lake

SAN ANTONIO, TEXAS.

CONDUCTED BY THE SISTERS OF
DIVINE PROVIDENCE



A Boarding and Day School for Young Ladies

Situated near Lakeview, one of the most healthful and picturesque locations of San Antonio. The course of study is systematic and thorough, embracing every branch of a refined and useful education; discipline mild, yet strict; special attention paid to physical comforts as well as moral training. For particulars address

MOTHER SUPERIOR.

Industrial School for Young Ladies

ALSO CONDUCTED BY THE SISTERS OF
DIVINE PROVIDENCE

For further particulars apply to

Castroville, Medina County, Texas.

SISTER SUPERIOR.

FROM THE RECORD OF BURIALS.

"On the 8th day of October 1703 I buried Cristoval, father of the Governor Roque, who had been privately baptized a few years previous by the Father Minister of these Missions, Fray Anthony of San Buenaventura y Olivares and I certify to the truth hereof, the year as above.

FRAY FRANCISCO ESTEVES,
Prefect Apostolic of these Missions.

HERE IS THE FIRST BAPTISM RECORDED.

On the 6th day of October, 1703, I baptized Mary of the Cross and as she was very sick I only gave her private baptism. The sponsor was Roque de los Santos, Governor. Her parents are heathens. In faith whereof I sign this on the day and year as above. Be it observed that she was an adult and received neither the Chrism nor the Holy Oil.

FRAY FRANCISCO ESTEVES,
Commis. Prefect Apostolic of these Missions.

There are fourteen other baptisms recorded for the same year. In 1704 there are 143 baptisms on record. In 1705, 1706, 1707, 1708, the number of baptisms amounted to 158. The record of the Register are signed some by the Fathers Hidalgo, Espinosa, Moreno, Ybarra, Gonzales, Pugo and others by Fray Anthony of San Buenaventura.

The above I transcribed from old records, San Antonio 1745.

FRAY DIEGO MARTIN GARZIA.

These extracts are headed as follows: "Baptisms of the Mission of San Antonio de Valero, from its foundation." Then comes the following heading: "In this book are inscribed the Baptisms of Indians of this Mission of San Francisco Solano." The records from 1710 are signed by Fray Jose Soto actual Minister of these Missions, and from 1715 by Fray Francisco Ruiz.

At this place in the Register appears the following act transferring the Mission to San Antonio:

"In the present year and on the 10th of the month of May, 1718, this mission of San José (on the Rio Grande), on account of the scarcity of water, was transferred to San Antonio de Valero by order of his Excellency, the Marquis de Valero, Viceroy of New Spain. This Mission being under the direction of Fray Anthony of San Buenaventura y Olivares, and of the officer, Dr. Martin de Alarcon, president of these Provinces of the Kingdom of the New Phillipines, and of the dependencies thereof. In faith whereof, I sign as Minister of these Missions the day of the month and the year as above."

Extract.

FOR THE sake of comparison and historical research, we adjoin this extract from "Braneroff's Works, Vol. XV, pages 631 and 632."

"In 1783 occurred the death of Padre Juan Agustin Morti, bringing to a close his historical memoirs, the standard authority for Texas history down to this date, though never published. * * *

In 1785 Padre José Francisco Lopez, president of the Texas Missions, made an elaborate report to the Bishop of Nueva Leon. on their condition and prospects. I append in a note a list of the establishments, with some statistical information derived from this report and supplemented to a certain extent by other similar reports of earlier and later dates."

* * * * *

NOTE:—San Antonio de Béjar, presidio, founded 1718; and San Fernando, villa, founded about 1730; the two forming one settlement on the San Antonio River, at the site of the modern San Antonio, Capital and residence of the Governor; garrisoned by 60 men; about 140 houses, nearly half of stone, of one story, and generally of only one room. Public buildings of stone in a ruinous condition; cost \$80,000 and would not sell for \$80 according to Morti. Has a curate who is also chaplain. No statistics of population.

San Antonio de Valero, Mission, on the river opposite Béjar, later called the Alamo; founded 1718. One thousand, nine hundred and seventy-two baptisms down to 1762, when the population was 275, with 1,200 cattle, 300 horses, 1,300 sheep. In 1785, the population was 52 of mixed blood; buildings—including the half built church, and other church property valued at \$28,000. In 1793 the population was only 43.

Santa Cruz, stockade fort on the Arroyo del Cibolo, with 20 men from Béjar. Founded 1772 for protection of ranchos. The ranchos in 1782 were six in number; with a population of 85. Some 25 rancho had been abandoned.

Purísima Concepcion de Acuña, on the San Antonio about a league from Béjar. Originally founded in the N. E., among the Asinais in 1716; abandoned from 1719 to 1721 during the French invasion; and in 1731 transferred to the South. Population in 1762, 207; the number of baptisms, 792; 600 cattle, 300 horses, 2,200 sheep. Population in 1785

This was an important epoch for the Missions of Texas, and for the better understanding of events occurring around San Antonio at the present time, we deem it proper to insert the following extracts from the "Inform Official of Count Revilla-Gigedo, Viceroy of Mexico, 1793 :"

187. "In order to prevent the French (at Natchitoches) from erecting establishments in the Province of Texas, three expeditions left Coahuila in the years 1689, 1691 and 1716.

188. "The two first expeditions merely went out to learn the designs of the French, the eventful and unfortunate results of their passage through the country; and, fearing lest the French would renew their hostile attempts against them, the Spaniards in their last expedition resolved to begin the erection of several establishments in the Province of Texas.

196. "On the third expedition of the year 1816 nine friars of the College of Santa Cruz, of Querétaro, and of our Lady of Guadalupe, of Zacatecas, together with the venerable Father Fray Antonio Margil de Jesus, as superior or president, established six Missions in the most northerly part of the Province (Texas), and a few years afterwards another was built near the Presidio of our Lady Del Pilar de los Adaes, seven leagues from the fort of Natchitoches in Louisiana."

In the same "Official Report" of the Count Revilla-Gigedo to the King of Spain, on the condition of the Missions in Texas, we find the date when the Missions in and around San Antonio were erected :

"The Mission of San Antonio Valero was erected in the year 1716, not far from the Capital of the Province, among the Indians, the Sanes Payaes and others."

"The Mission of Concepcion was also erected in 1716 among the Sunipaos Tocanes and others; del, one league east of the Capital."

"The Mission of San José de Aguayo was erected in 1720 among the Pampopas, Mesquites and others, two leagues south from the Capital."

"The Mission of San Juan Capistran was erected in 1716, three leagues south of the Capital, among the Pamaques Quijanes and others."

"The Mission of San Francisco de la Espada was erected in 1716, three and a half leagues south of the Capital, among the Pecos, Maraquitas and others."

NOTE. — In the above quotations the word "erected" does not mean that the buildings were then erected, but simply that it was resolved to establish the Missions.

The establishments formed in Texas were known as Presidios or Missions. Presidio means a garrison of soldiers. There was a Mission

only 71; best church in the province, valued with other property, at \$35,000. In 1793 population 51.

San José y San Miguel de Aguayo, near the river, about a league below Concepcion. Founded 1720. Long considered the most flourishing Mission in the province. One thousand and fifty-four baptisms down to 1762; 350 Indians that year; 1,500 yoke of oxen; 106 Indians in 1785. Church property worth \$40,000. Population in 1793, 114. Padre Pedro Ramirez de Arrellano had been the most noted Missionary of San José.

San Juan Capistrano, 1.5 leagues below S. José. Founded in the N. E. among the Nazones under the name of S. José in 1716; abandoned 1719-1721; in 1731 transferred to the South and its name changed to S. Juan. Population 203 in 1762; baptisms to that date 847; 1,000 cattle, 500 horses, 3,500 sheep. In 1785, 58 Indians; church property worth \$4,500; church half built. In 1793 only 34 Indians.

San Francisco de la Espada, 2.5 leagues below Concepcion, founded among the Tejas, in 1690; abandoned 1693; reestablished in 1716, a few leagues from the original site, near the Mound Prairie; abandoned 1719-1721; transferred to San Antonio River in 1731. Eight hundred and fifteen baptisms down to 1762; population 207; 1,200 cattle, \$4,000 sheep. Population 57 in 1785; church property worth \$4,000. Only 46 in 1793. The Tejas Indians, where the Mission was at first, numbered in 1782, only about 80 men, living at a rancharia and stream called San Pedro.

* * * * *

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at each presidio. The buildings at the presidio were erected around a square, or "Plaza de Armas," and consisted of a church, dwellings for the officers, friars and soldiers, storehouses, prisons, etc.

In those presidios there was what is called a "Baluarte," a kind of bastion, semi-circular in shape, projecting outward from the main enclosure and having small apertures all around for cannons and smaller weapons. One of those baluartes can be seen at the Fourth Mission. It is well preserved, owing to the intelligent care of the Rev. Father Bouchu, who is in charge of that Mission. Marks of cannon balls and of smaller projectiles can be seen on the exterior walls, which shows that these bastions were not used exclusively for protection against the savage Indians, but also as a defence against the French at a time when France and Spain were striving for the possession of Texas.

The Fort and Mission of San Antonio de Valero were located on the right bank of the San Pedro, about three-quarters of a mile from the present Cathedral at San Antonio. There it remained until 1722, when it was removed with the post to Military Plaza. The main square, or Plaza de la Constitucion, was formed in 1730. The establishment around the Military Plaza was properly called San Antonio de Béjar, while the town on the east of the church was known as San Fernando. San Antonio, the modern city, seems to be a consolidation of the "presidio" of San Antonio de Béjar, the Mission and "pueblo" of San Antonio de Valero and the "pueblos" of San Fernando and San José del Alamo.

The ways of God are admirable: "Behold, darkness shall cover the earth and a mist the people; but the Lord shall arise upon them, and his glory shall be seen upon them. And the Gentiles shall walk in thy light."

All became instruments in the hands of God for the conversion of the poor Indians. Explorers like La Salle who in 1685, went with six Friars and one Sulpician to Port Lavaca and Fort St. Louis; and St. Denis who laid out the famous road from Natchitoches to the Rio Grande, called the "old San Antonio Road"; the Mission of San Juan Bautista established on the right side of the Rio Grande as a Spanish post of observation; the presidios of Texas, especially that of San Antonio with their bands of Franciscan Friars, protected by Spanish soldiers; the millions of dollars spent by Spain for the preservation of her sway over Texas: all this contributed towards preparing the spread of the gospel among the Indians in Texas.

Ven. Antonio Margil, O. S. F.

Apostle Missionary in Texas, Mexico and Guatemala.

The Venerable Father Antonio Margil is one of the most remarkable men in the history of the Church in America and deserves even more than this humble sketch; it is to be regretted that so very little is related of him in the secular histories of San Antonio.

This illustrious servant of God was born at Valencia, August 8, 1655. Whether we consider his personal sanctity, the gifts with which he was endowed, or the extent and importance of his labors for the salvation of souls, his life in all its details has been subjected to the rigid scrutiny and discussion of a process of canonization at Rome, so that no national or local exaggeration can be suspected. His home was a school of virtue, where he learned piety, devotion, mortification and a love for the poor. As a child he deprived himself of food to give it to the needy. From the age of reason he placed himself in the arms of his crucified Lord and showed such a comprehension of religious truths that at the age of nine he was allowed to make his first communion. From that moment the Church became his home. He served all the Masses he could and the hours not spent in school, at study, or in the services required by his parents were spent before the altar. At the age of sixteen he sought admission into the strict Franciscan convent. As a novice he wished to do the humblest and most laborious duties of the house, was obedient, full of the spirit of mortification and prayer, exact in performing the various prescriptions of the rule, and always cheerful and affable.



VEN. ANTONIO MARGIL, O. S. F.

Continued on page 14.

CHAPTER III.

PERIOD OF FORMATION.

"Fray Miguel Nunez performed in 1718 the first baptism in San Antonio." Here is the record of this baptism as found in the first Register. In the year 1718 on the eighth day of July by order of the Parish Priest of this Mission of San Antonio de Valero, I anointed with Holy oil and Chrism, and solemnly baptized an infant one year old, Francisco by name, the legitimate son of Michael Galiana and Marielo. The sponsors were the General of the Pueblo of Santiago and Dña Maria Sapopa, and in faith hereof I affix hereto my signature; the day the month and the year as above.

FRAY MIGUEL NUNEZ.

Here appears the record of the nomination of Fray Francisco Hidalgo as superior of the Mission of San Antonio.

"By order and commission of the Reverend Father of the Holy Cross of Querétaro, Fray Diego de Alcantara, I received this Mission of San Antonio de Valero from Fray Anthony of San Buenaventura y Olivares, on the 8th of September, 1820. In faith whereof I sign.

FRAY FRANCISCO HIDALGO.

This is a remarkable epoch in connection with the Mission of San Antonio. I insert the following record in order to introduce a great and holy personage, Fray Antonio Margil de Jesus:

"On the 4th of February, 1720, with the permission of the Rev. Father Fray Anthony, of San Buenaventura y Olivares, Minister of this Mission of San Antonio de Valero, I baptized Anastasio, an infant, the legitimate son of Baltazar Belero, of the tribe of Pamalla, and Juana Cardenas, belonging to the tribe of Payugan. The Godfather was Santiago de Vega, a soldier, whom I advised of his obligations. In faith whereof I affix hereto my signature, the day of the month and the year as above.

FRAY ANTONIO MARGIL DE JESUS."

Mention is made of three more persons baptized by Father Margil. "They sent for me," he says, "whilst I was in the presidio of San Antonio, to see two Indians in Rancheria Grande, on the 16th of March, 1721. The Indian's name was Patrick, and he was very old; the second was a woman named Josefa, aged 30 years." Another Indian woman, called Gabriela, was also baptized by him and was buried in the church.

More than a passing notice is due this holy priest, who did so much for the church of San Antonio (we therefore give the sketch opposite); the ground on which we tread was twice visited by the saintly Franciscan.

When the time of his ordination approached he prepared himself for it with great recollection and intense reverence. When a call was made for twenty-four fathers for the American Missions, Father Anthony Margil offered his services. He took ship and after a favorable voyage arrived at Vera Cruz. Hence he set out on foot, trusting to public charity and reached the Convent of the Holy Cross in Querétaro in 1683. He gave Missions in Querétaro and the City of Mexico. Having been selected to labor in Yucatan, he journeyed back to Vera Cruz on foot, took ship again and reached his destination in safety. He then entered the missionary field with greater activity, displaying wonders of zeal, until he sank under excessive labor and the practices of rigorous penance. He became so ill that it was judged wise to give him extreme unction. Recovering, as if by miracle, he traversed Central America, constantly giving Missions. He crowned his labors by establishing a Missionary College de Propaganda Fide in the city of Guatemala, of which he became the Guardian. His labors and knowledge seemed supernatural, appearing in many cases, to be at work in two places at once.

From Guatemala he was summoned to Zacatécas to organize an Apostolic College in that city. By order of the King he next went to establish Missions in Nazarit. Such were the labors of this great man, when with his little band of fathers he came to found Missions in Texas. In July of 1716, he founded a Mission among the Nacodoches. The following March he reached the Adayes in the present state of Louisiana and near the sheet of water still called "the Spanish Lake." Here learning that the French at Natchitoches had never had a priest; he walked on foot to the place in order to say Mass for them. He preached, and administered the Sacraments to them.

But seeing that the Missions around Natchitoches gave little hopes of success he resolved to return to San Antonio in order to reinforce the Missions there and establish them on a firm basis. Meanwhile Father Margil had been elected Guardian of the College of Zacatécas, but when he was notified of the appointment, he refused the office and spent four years in his Indian work. The Venerable Father Margil after having consolidated all his Missions in and around San Antonio, resumed his Missions in Mexico. There he continued till he was stricken down by illness. He was taken to Mexico and on reaching the great Convent he insisted on entering the Church to adore our Lord in the Sacrament of his Love. Then he entered his cell and making a general confession of his innocent life with great compunction he received the Holy Viaticum and Extreme Unction and expired. The fame of his virtues and miracles induced the ecclesiastical authorities of the City of Mexico to petition

CHAPTER IV.

DEVELOPMENT.

The beginnings were small. Thus, in the Missions of the Rio Grande, under the heading "Records of the Baptisms of Indians of this Mission of San Francisco Solano for the year 1710," two baptisms are mentioned; two more for 1711, ten in 1712, nine in 1713, Fray José



FIRST OR MISSION DE LA PURISIMA CONCEPCION.
Photo by Franklin.

Soto being the minister. This year, 1713, the Mission was transferred to San José, Fray Francisco Ruiz being minister. In 1715 there were two baptisms and in 1716 two more, when the Missions on the Rio Grande were abandoned.

When the Fathers went among the Hierbipiamos the number of baptisms for six years was as follows: In 1721, two baptisms; 1722, six; 1723, seven, Jose Gonzales being minister. Fray Francisco Hidalgo signs seven baptisms in 1724. Fray Jose Gonzales signs seven for the year 1725, and Fray Mignel Santillano de Paredes five in the year 1726. These Priests, it appears, were residents in San Antonio, and went occasionally among the Indian nations of the Hierbipiamos.

for his canonization. His cause was introduced and in 1778 his remains were enshrined by the Archbishop of Mexico.

His virtues were declared heroic by Pope Gregory XVI in 1836. Further measures are being taken in order to bring about his solemn beatification.

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In the same period the names of Fathers Espinosa and Sanz, Joseph Rodriguez, Benedict Sanchez, Peter of Mendosa, Manuel Castellanos, Juan Suarez, Lorenzo Garcia Botello, Joseph Gonzales of San Antonio; and Brother Luis Montedoca, who perished in a prairie fire, may be mentioned here as men of eminent virtue.

Fray Benito Sanchez and Fray Salud de Amaya appear to have had a very active ministry in San Antonio in 1727 and 1728.

On the 14th of February, 1729, the King of Spain ordered four hundred families to be transferred from the Canary Islands to San Antonio. Fourteen families arrived the next year, and the city of San Fernando was founded. Near it was the presidio or garrison of San Antonio, which in time gave its name to the city also. A chapel was at once raised till a proper parish church could be built.

In 1730, 1731, 1732, Fray Jose de la Garza was parish Priest. On the 17th of July, 1732, the first baptism is recorded as having been performed within the walls of the chapel.

The new town was strengthened in 1731 by the removal to its vicinity, by the order of the Viceroy, of the Assinai Missions, those of San Francisco, Concepcion and San Jose.

The Mission Concepcion was erected on the 5th of March, 1731. The register of San Fernando shows that marriages were celebrated in the church of La Concepcion from 1733 to 1790, and that Father Fray Gabriel de Vergara was the first parish Priest. Here is the list of all the religious, whose names appear in the records as having administered the Sacraments in the Church of Concepcion from 1733 to 1790: Fray Jose de Gonzabal, 1734; Benito de Santa Ana, 1735; Benito Fernandez, 1737; Joachin Camargo, 1738; Francisco y de Gonzabal again, 1741; Francis Caystano de Asonte, 1748; Miguel de Aranda, 1753; Pedro Parras, 1756.

On the 21st of November, 1759, Bishop Francisco de Buenaventura de Tejada visited the Mission Concepcion.

Francisco de Aparicio, 1761; Jose Guadalupe, 1762; Pedro Parras again, 1764; Juan Jose Saens, 1765; Acyclar Valverde, 1766; Estevan de Salazar, 1767. All the above were members of the College of Missionaries of Querétaro. The following belong to the College of Zacatécas: Fray Maria Francisco Lopez, 1773; Jose Manuel Gonzalez, 1779; Mariano Ont. Nasconzelo, 1780; José Maria Garcia, 1783; Jose Maria Camarino, 1788; José Mariano Rojo, 1790.

St. Antony of Padua.*

(NAMESAKE AND PATRON OF SAN ANTONIO.)

IS THE subject chosen for our frontispiece (a photograph from the painting by Murillo), since the history is that of the San Antonio diocese, which takes its title from the city of San Antonio, which in turn bears its happy name in honor of that great and good man, St. Antony, of Padua: to bear whose name, our dear city herself is none the less honored. Having been named by Spaniards, her name is Spanish, "San Antonio."

The natural questions as to why St. Antony was worthy of the honor, and why our city and diocese is honored by the name, make a biographical sketch of St. Antony quite pertinent here.

This great apostle and famous companion of St. Francis of Assissi, was born at Lisbon, Portugal, on the feast of the Assumption of the Blessed Virgin (August 15) in the year 1195. His father, Martin of Bonillon, was one of the bravest officers of Alfonso I and Sancho I, Kings of Portugal, and was a descendant of the immortal Godfrey of Bonillon, conqueror of Jerusalem, and first of the crusaders. His good mother, Mary Teresa Tavera, was a descendant of a King of the Asturias. Besides the earthly glory enjoyed by this favored couple, they claim our reverence and awaken our pious sentiments on account of their Christian virtues, their lively faith, sincere piety and ardent charity, which were inestimable treasures whence the soul of the child (our Saint) was to draw nourishment for that sanctity which was later to be a light to many throughout the world, illumining their way and guiding them to eternal happiness.

St. Antony at baptism received the name of Ferdinand (Fernando), changing it to Antony (Antonio) when he entered the Order of Friars Minor of St. Francis, of Assissi, which will be noted hereafter. At the age of five years he made a vow of chastity in honor of the Immaculate purity of the Blessed Virgin, consecrating himself to virginity for the love of God. At the age of fifteen he joined the Canons Regular of St. Augustine, in Lisbon, remaining two years; after which he went to the parent house of the Order, at Coimbra, where he spent eight years, chiefly in the study of philosophy and theology, the sacred Scriptures and the Fathers of the Church. His progress in his studies and over the path of sanctity were the admiration of his companions.

* The above sketch is compiled from the "Lives of the Saints of the Three Orders of St. Francis," translated from the "Aureole Seraphique," of Very Rev. Father Leon, O. S. F.

ERECTION OF THE CHURCH OF SAN FERNANDO—INTERESTING
DOCUMENT FROM THE ARCHIVES OF BEXAR COUNTY,
TRANSLATED FROM THE SPANISH.

ROYAL PRESIDIO OF SAN ANTONIO DE BEXAR, {
FEBRUARY 17, 1738. }

Considering that the room appropriated at the time of the erection of this Presidio for the celebration of the Holy Sacrifice of the Mass, and now used as a parish church, has no tabernacle, font or other ornaments requisite for decorum of the Ministrations of the Sacraments; therefore, in view of the representation to the effect laid before me by Padre Don Juan Rezio de Leon, Curate, Vicar and Ecclesiastical Justice of the town of San Fernando (outside this Presidio), I have resolved, jointly with the Justice and Town Council, for the better service of God, our Lord, the promotion of divine worship and public convenience, that a Parish Church shall be erected under the invocation of the Virgin of the Candelaria and our Lady of Guadalupe, for whom this population profess a particular devotion.

To this effect, and with the assistance of said Curate and Ecclesiastic Justice, and the Justice and Council of this town, I proceed to the election of the most eligible site for the erection of said church, which site was marked out in a location convenient for both the residents in the town and in the garrison. There being no other resources for the construction of this edifice but the donations that may be offered by pious souls of both localities, I hereby ordain that the Justice and Town Council of San Fernando shall appoint to collect the donations, and with the proceeds thereof begin and superintend the work of construction; two trustees uniting in their persons both requisites of zeal for the service of God and skill, who shall faithfully appropriate the revenue they may obtain to the completion of our holy undertaking, and give a correct account in due form to the Justice and Town Council.

Thus, I, Prudencio Orobio de Barterra, Governor and Captain General of the province of Texas and New Philippines have decreed and signed, to which I testify.

PRUDENCIO DE OROBIO BARTERRA.

Signed before me Francisco Joseph de Arocha.

Town of San Fernando, Government of Texas and New Philippines,
the 18th day of February, 1738.

We, the Justice and Town Council of which we are members, Manuel de Nis and Ignacio Lorenzo de Armas, both ordinary Alcaldes, and the Ayidores, Juan Leal Goraz, Juau Curbelo, Antonio de Los Santos, Juan Leal Alvarez, Vicente Alvarez, Traviero and Antonio

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Rodriguez, in pursuance of the above decree, do hereby appoint the Chief Alguazil of this town, Vicente Alvarez Traviero and Francisco José de Arocha, trustees for the construction of a Parish Church under the invocation of the Virgin de la Candelaria and our Lady of Guadalupe, which construction is to be completed by means of the donations offered by the residents of this town and the Presidio of San Antonio de Bexar, on a site already appointed. Said Church shall be thirty varas in length and six in breadth, including vestry and baptismal chapel, its principal door opening to the east and pointing on the Plaza of this town, and its rear door to the West and fronting on the Plaza of the Presidio. With full confidence in the zeal and skill of the two aforesaid Trustees, we expect that they will use their utmost exertions for the workmanlike construction of said Parish Church, and give due and correct account of their receipts and disbursements.

In consequence whereof, we hereby notify them of their appointment, in order that without loss of time, they may take such measures as may be conducive to the completion of our Holy undertaking. And for due authenticity of these presents, we have jointly signed, the day, month and year, as above said; those who were unable to write making a mark instead of their signature --||-, Ignacio Lorenzo, --||-, Juan Leal Goraz, Antonio de Los Santos, Juan Leal, Vicente Alvarez Travieso, Antonio Rodriguez Mederos, Francisco José de Arocha.

Before adjourning, we the Justice and Town Council, have notified the Trustees therein mentioned, of the above act who have accepted as they do, hereby accept the appointment of Trustees made in their persons and promised that, without loss of time, they will appropriate for the construction of said Parish Church such donations as they may receive for that purpose, and give due and faithful accounts of their receipts and disbursements to such judges or justices who may take cognizance thereof. Given and signed by the Justice and Town Council, --||-, Ignacio Lorenzo de Armas, Juan Leal Goraz, Antonio Santos, Juan Leal, Vicente Alvarez Traviero, Antonio Rodriguez Mederos, Francisco José Arocha.

Town of San Fernando, Government of Texas and New Philipines, the 25th day of February, 1738. The following amounts were received by the aforesaid Trustees, already mentioned, residents of said town and the Presidio of San Antonio, to be appropriated to the erection of a Parish Church to-wit: (Here follows the names and amount subscribed.)

Don Prudencia Orobio Barterra, Governor and Captain General of this Province, \$200; Don Juan Rezio de Leon, Curate, Vicar and Ecclesiastic Justice, \$25; Don José de Urutia, Captain of the Company

For ten years he remained with the Augustinians, whom he daily edified. It so happened that in 1220 the remains of some Friars martyred in Morrocco were brought to Coimbra and the relics deposited at the Monastery of the Canons. Venerating their relics, and meditating their zeal, Ferdinand's heart became aflame with the holy desire to follow their example and earn their glorious fate. He therefore sought and obtained permission from the Superior of the Augustinians to leave their community to join the Friars Minor of St. Francis. He then joyfully hastened to inform the Franciscans, and next day exchanged the white tunic of the Canons Regular for the coarse, lowly habit of the Friars; at which time he took the name of Antony, it being about July, 1220.

He obtained his heart's desire, and was sent to Africa, where he hoped to secure a martyr's crown, but God willed otherwise. Being attacked by a malignant fever, he was ordered back by his Superior. The vessel on which he sailed was thrown out of her course by a violent storm and carried to Sicily. From there Antony went to A-sissi, where he met St. Francis for the first time, a general chapter being convoked there at that time, 1221.

Antony, while being learned and able, was extremely humble, preferring to be the least rather than expose his own talents; he therefore remained for some time unknown to his superiors, but his talents having been discovered he was commanded by St. Francis to preach to the people. This he continued to do for nine years; that is, until his death. His words had such power over souls, and were accompanied by such striking miracles that the titles "The Apostle," "The Thaumaturgus" were unanimously bestowed on him by the people.

Antony's biographers tell us that when he preached, whole cities and towns turned out to hear him, and churches being too small to accommodate his audiences he generally sought the open fields in which to preach. The force of his invincible logic, and the charm of his extraordinary charity, obtained for him the title of "Hammer of Heretics." His eloquence and profound knowledge of the Scriptures secured for him from Pope Gregory IX the glorious title of "Ark of the Testament;" and so numerous and wonderful were the miracles attending his labors that he was further called the "Wonder Worker," there seeming to be no limit or measures to his power with God. His pulpit became a school of sanctity and learning.

In 1224 he was sent by St. Francis to preach in France, where he brought numbers back to the path of truth and virtue. In 1225 he was in Montpellier, where he wrote his Commentary on the Psalms, which was the principal literary work of his short life, during which, notwith-

of said Presidio, \$100; Don Manuel de Nis, Ordinary Alcalde of first vote, offered ten cart loads of stones; Don Ignacio Lorenzo de Armas Ordinary Alcalde of second vote, \$10; Don Juan Leal Goraz, Senior Regidor; offered one yearling bull, worth \$4; Don Antonio de Los Santos Regidor \$10; Don Juan Curbelo, Regidor, \$10; Don Juan Leal Albarez, Regidor, offered 10 fanegas of corn at \$2 each, \$20; Don Vicente Albarez Traviero, first Alguazil, \$20; Don Francisco José de Arocha, \$10; Don Antonio Rodriguez Mederos, Collector of the town revenues, offered 20 cart loads of stones; José Leal offered 2 fanegas of corn and a yearling bull worth \$8; Patricio Rodriguez, \$10; Francisco Delgado, \$10; Juan Delgado, \$10; José Antonio Rodríguez, \$20; Martin Lorenzo de Armas, offered one yearling bull, \$4; Antonio Ximenes offered one yearling bull, \$4; Bernardo Joseph offered one yearling bull, \$6; Francisco Decal y Musquiz, \$6.

MEMBERS OF PRESIDIAL GARRISON.

Don Matheo Lezrez, Lieutenant in said Company, offered two yearling bulls, \$8; Don Juan Galban, Ensign in said Company, \$6; Ascensio del Raso, Sergeant in said Company, \$10; Manuel de Caravaxal, \$2; Juan Flores, \$1; Antonio Martin Saucedo, \$1; Francisco Flores, \$4; Lorenzo de Castro, \$2; Nicolas de Caravaxal, \$4; Thoribio de Urutia, \$1; Mathias de La Cerda, 50 cents; Luis Maldonado, \$2; Pedro Contrillo, \$1; Cayetano Perez, \$4; José Padron, \$10; Sebastian Rincon, 50 cents; Joseph Ximenes 50 cents; José Antonio Flores, \$1; Andres Hernandez, \$2; Xavier Perez, \$4; Ignacio Urrutia, \$10; Pedro de Urrutia, \$5; Joachin de Urrutia, \$2; Miguel Nunez Murillo, \$30; Don Gabriel Costales, Captain Commanding the Presidio de la Bahia del Espiritu Santo, \$25. To which must be added the amount of alms collected on the 11th of May, the day of the laying of the corner stone, \$17.75. Total, \$642½.

We, the Justice and members of the Council of this town, assembled in ordinary session, for conferring on matters relative to our common welfare, in view of the decree therein above extended, of the Governor and Captain General of this Province, Don Prudencio Orobio de Barterra, in view also of the annexed instruments, and of the small amount of donations offered toward the erection of a church, have resolved that the donations shall be transmitted to Don Juan Recio de Leon, Curate, Vicar and Ecclesiastic Justice of this town and corresponding jurisdiction, in order that he be pleased to declare said church a Parish Church, under the herein above mentioned invocation and patronage, said decision and declaration to be transmitted to the Trustees appointed by us, who will state herein below, whatever further donations they may receive toward our pious undertaking.

standing, his labors and harvests were so abundant. At one time that book was stolen, but it was miraculously restored. From Montpellier he went to Toulouse, Puy and Bourges, where the famous miracle of the "Adoring Ass" took place; monuments still exist in testimony of it. The miracle was repeated later at Rimini, Italy, where a Chapel still stands to memorialize the prodigy. Later he labored at Chateauraux, Berri, Arles, Brive and Limoges. At Limoges, as at Montpellier, St. Antony was accorded the miracle of bilocation, that is, to be in two places at the same time.

In the neighborhood of Limoges, lived Lord Chateaufort who always extended hospitality to Antony, having a small house set apart for his special use. It was during one of his sojourns with this kind gentleman, that the miracle took place, which furnished the subject so generally adopted by artists in portraying our saint. There it was that Jesus—the lover of our souls—came to Antony in the form of a little child, permitting himself to be received in the arms of our Saint whom He fondly caressed. (For this reason is St. Antony represented with the Holy child in his arms.) Lord Chateaufort who saw the vision, was made to promise to never reveal it before the death of the Saint, which promise he kept.

Upon the death of St. Francis in 1226 St. Antony left France, and went to Rome, by way of Provence and Marseilles—where his fame had long since preceded him. Here he preached at the command of Pope Gregory IX to some assembled pilgrims of different nations and languages. when, behold! the "miracle of tongues," such as occurred in Jerusalem on Pentecost day, was renewed, for each listener heard the sermon in his own native language; all were amazed and edified. It was this memorable occasion that induced the Pope to confer the title before mentioned.

In 1227, at the General Chapter, Anthony was appointed Provincial of Bologna, where the heresy of Cathari was ravaging the faith of the people. At Rimini, he preached to the fishes of the sea, with great success, converting many heretics who had from curiosity, incredulously followed him to see the result. In 1230 he went to Assisi where the translation of the body of St. Francis was to take place. He also spent some days on the Sacred Mountain of Alvernia, to take a much needed rest, and to prepare for fresh labors.

In 1231 he preached in Padua during Lent and then evangelized the neighboring towns. Towards the end of May of that year, he was warned by Revelation that the hour of his reward was drawing near, so in June he retired to Campo San Pietro, (near Padua) to a hermitage where he gave himself up to prayer and meditation. Finding his

Resolved and signed by the Justice and members of the Council of said town, the second day of May 1738, to which I, the Secretary do certify: Ignacio Lorenzo de Armas, Juan Leal Goraz, —, Antonio Santos, Juan Leal, Vicenti Albarez Traviero.

I, Don Juan Recio de Leon, Curate, Vicar and Ecclesiastic Justice of this town of San Fernando, and the Royal Presidio of San Antonio de Bexar, in view of the decree of the Governor of this Province, February 17, 1738, and of other acts before mentioned, including the act of transferring to me the donations by the Council of this town, in date of the end of May instant.

I hereby declare that having waited on the Governor, Don Prudencio Orobio de Barterra, in his mansion and there exposed to His Excellency the indecent condition of the place appropriated for the celebration of the Holy Sacrifice of the Mass, the same being a room in the quarters of the soldiers of the garrison, having no safe place wherein to deposit the ornaments, without a Tabernacle and Font, with clods of earth for substitutes for an altar, the whole being eminently adverse to, and abusive of the decorum which should attend the ministrations of the Holy Sacraments; His Excellency's christian heart felt deeply all these inconveniences and in consequence, issued the before mentioned decree herein, and pursuant to which the illustrious Council of this city requested me to declare the new building erecting now at cost of donations offered by this poor population a Parish Church under the invocation of our Lady de La Candelaria and our Lady of Guadalupe.

I, therefore, by virtue of the Ecclesiastic powers with which I am vested in the exercise of my duties and privileges, do declare that said church shall be the Parish Church of this town and the Presidio of San Antonio, under the invocation of the Holy Virgin Mary, Mother of God, our Lady "de La Candelaria" and our Lady of Guadalupe, whom I humbly pray to accept and look down with merciful eyes on this new edifice, tend to hold it, under her special protection and favor, moreover, San Fernando and San Antonio *being the guardians of this town and Presidio*, I claim also their rights to this church.

I request to be supplied with an authenticated copy of the donations, in order that I may forward it to his Eminence the illustrious Bishop of Guadalajara, who in view thereof will ordain whatever he judges convenient for the service of both majesties—God and the King.

I hereby tender my most heartfelt thanks to his Excellency for the zeal and love for religion he evinced in promoting an undertaking so agreeable to both God and the King, nor will I omit to give this their decree to the illustrious town council, but in presence of the small amount and inefficiency of the donations collected, I most humbly re-

strength failing he asked to be taken to Padua, but to avoid the crowd and eagerness of the people, he was taken to Orcella, where the Friars had a small house. There, on June 13th, 1231, he confessed and received Holy Communion (viaticum) and in a transport of joy he sang with a faint voice, his favorite hymn "O Gloriosa Domina" and in the midst of his weeping brethren, the peacefully expired. He was but 36 years of age.

So numerous and remarkable were the miracles at his tomb, that Pope Gregory IX inscribed his name on the list of Saints the following year, at which canonization the church bells of Rome rang out their joyful peals, without visible or human ringers. St. Anthony is a universal favorite, being loved and venerated by all nations and classes. He is invoked particularly for the recovery of lost or stolen articles, favors, graces, etc.

* * * * *

In 1892 it was proposed and popularly sanctioned to erect (in San Antonio) a handsome bronze statue, in honor of this great good man, our noble patron and namesake, but for several reasons, the undertaking was postponed indefinitely. About 1895, it is said that Mrs. E. D. L. Wickes, (who enjoys a particular devotion to this Saint) proposed to erect on the Alamo Plaza (in joint commemoration of her lamented husband and our city's namesake), a beautiful granite monument and fountain which was to be surmounted, by a bronze statue of our Saint, the cost of which work was to be about \$5,000. Since the city's permission was necessary, application was made to our "business administration," who, evidently feared that up-to-date agnostics and A. P. A's might charge them with religiousness, or of being Jesuits, so they made some unacceptable suggestion or counter-proposition, which most successfully defeated the project and deprived our city of a handsome ornament, earning nothing for themselves save discredit.

Now notwithstanding this bit of past experience, it is ever to be hoped that our people will one day, unanimously join hands and gracefully accomplish this truly commendable idea to the honor of

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quest them not to relax in their zeal for the completion of the new edifice so important to the service of God.

Considering that the Marquis of Casa Fuerte, late Viceroy of New Spain (may he rest in peace) when issuing his decree for the foundation of the town of San Fernando, ordered that Mass should be attended in the Presidio of San Antonio, contiguous to said town, until provisions should be made for the erection of a church, which provisions are still to be made, I request his Excellency the Governor to refer to the Illustrious and Most Excellent Viceroy of New Spain and obtain his action on the subject.

Signed at San Fernando de Bexar, the 16th day of June, 1738, in presence of my Secretary, to which I certify—Don Juan Recio de Leon, Signed in my presence, Alberto Lopez.

Royal Presidio of San Antonio de Bexar, the 15th day of June, 1738. I, Don Prudencio Orobio de Barterra, Governor and Captain General of Texas, certify that I have received the above documents: Prudencio Orobio de Barterra.

The Justice and Town Council of San Fernando to the Governor and Captain General of Texas.

The Justice and Town Council, in the names of their fellow residents of this town appear before your Excellency in due legal form, and as best suits the welfare and prosperity of our town and say that in the year 1731, when coming from the Canary Islands, we arrived at this destination, the King, (May God preserve him) having plentifully supplied at his own expenses to our transportation by and over land, we began building our houses agreeably to the orders of the late Viceroy Marquis de Casafuerte on the 28th of November, 1730, laying out a square for the erection of a church and other royal and public edifices. We are however, still suffering the inconvenience to attend Mass and fulfill our other religious duties in one of the rooms appropriated to that effect, when the Presidio of San Antonio de Bexar was built; that place is so unfit for its holy destination, and moreover in such a ruinous condition that a strong Christian feeling only, may induce us to expose our lives under its roof. Your Excellency, feeling our sad situation and perhaps, prompted by a higher impulse, urged the residents of the town and soldiers of the garrison, to make their exertions for the construction of a church as becoming as the feeble resources of the country would allow, proceeded in company with the Town Council, to select a location to that effect and were pleased to contribute two hundred dollars of your own private purse toward the expenses of our holy undertaking, which generosity, we cannot refrain from acknowledging here, at the risk of wounding your Excellency's modesty. At your Excellency and our

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Nine millions of the African race are in this country, less than two per cent of whom are members of the True Church. More than half do not profess any sort of Christianity, and of those who do a great proportion follow but low and superstitious forms of the more vulgar Protestant sects. Yet the colored people are naturally intelligent, have admirable moral qualities, and are remarkably gifted by nature with the religious sense, being fond of participating in public worship, easily led to accept the truths of revelation, and have a bright perception of the beauties of a moral and religious life.

THE HARVEST IS GREAT.—In one word, there is a ripe harvest of converts ready at our very door. A whole race of men, newly elevated to the dignity of American citizenship, whose career in the world is barely beginning, are willing to hear the Word of Life, and whose future depends on Holy Church's success among them.

The Epiphany Apostolic College.

Into this college youths are received for their college course, getting a good classical and scientific education. It is called apostolic to express its purpose of fostering the missionary spirit among its students.

All these students are in preparation for ST. JOSEPH'S SEMINARY, which provides the aspirants for the negro missions with their course of divinity. Its students attend the lectures in philosophy, theology, natural sciences, liturgy, canon law, and Sacred Scriptures at St. Mary's Seminary, Baltimore, receiving, together with the diocesan clergy, the superior training imparted by the Sulpician Fathers, who are specially devoted to the training of priests.

OUR BENEFACTORS.

I. BY BECOMING A FOUNDER OF THE ST. JOSEPH'S SOCIETY.

The donor of a purse of five thousand dollars (\$5,000) for the perpetual education of a priest for the Negro Missions becomes a founder of St. Joseph's Society and Seminary.

II. BY ESTABLISHING AN APOSTOLIC BURSE.

An Apostolic Bursar is assured by the donation of the sum of \$1,000. The interest on that sum (\$50), together with his own efforts, will support a missionary among the unevangelized or non-Catholic Negroes in the South.

III. BY ESTABLISHING AN EPIPHANY BURSE.

The sum of three thousand dollars (\$3,000) creates an Epiphany Bursar. For the interest on that amount (\$150) will support and educate a student at the Epiphany Apostolic College.

IV. BY GIVING A ST. JOSEPH'S SCHOLARSHIP.

The sum of two hundred and fifty dollars (\$250) yearly pays for the support, education and clothing of a seminarian at St. Joseph's Seminary.

V. BY DONATING AN EPIPHANY SCHOLARSHIP.

One hundred and fifty dollars (\$150) will support and educate a student at the Epiphany Apostolic College, where he learns the classics and adjunct preparatory studies.

VI. BY BECOMING A MEMBER OF ST. JOSEPH'S SOCIETY.

One hundred dollars (\$100) constitutes life membership; thus the donor of that sum enjoys for life a share in all the merits and benefits of St. Joseph's Society.

VII. DONORS OF LARGE SUMS WILL BE ENROLLED AS SPECIAL BENEFACTORS.

VIII. THE LEGAL TITLE IS "ST. JOSEPH'S SEMINARY OF BALTIMORE."

ST. JOSEPH'S SOCIETY IS ALSO COMPOSED OF LAITY.—"All persons contributing prayers and an annual alms, or giving substantial aid for the education of the missionaries, or for their work upon the mission, are affiliated members of St. Joseph's Society, and participate in all its merits and good works." The laity become members of St. Joseph's Society by means of our annual paper, THE COLORED HARVEST. It is issued every October, at 25 cent; yearly subscription. All of its subscribers are affiliated members of St. Joseph's Society, and thus, besides the special favors offered for themselves, are in touch with the whole missionary work of the Society.

REV. J. R. SLATTERY,
St. Joseph's Seminary,
BALTIMORE, MD.

REV. J. A. ST. LAURENT,
Epiphany Apostolic College,
WALBROOK, BALTIMORE, MD.

virtuous Curate's example, the whole population and garrison, cheerfully brought their offerings in proportion to their reduced means, however, and although the proportion and architecture of the new edifice are as modest as consistent with its destination, the amounts collected will hardly cover one-fourth of the contemplated expenses of construction and we have just reasons to apprehend a discontinuation of the work.

In this emergency, we deem it our duty to expose to your Excellency, that if we are not deceived by our limited intelligence, the expense of constructions of a church ought to be supported by the Royal Treasury. We found our assertion on the very orders already alluded to of His Excellency the Marquis de Casafuerte, and which contains a provision that we shall attend Mass temporarily in the church of the Presidio of San Antonio until arrangements are made to build a church, which disposition may be constructed in such manner that the King, our only benefactor and who has already shown us repeated evidences of his favor had the intention to assume the expense of that important requisite for a *Catholic* town.

We might be reproached had we not applied to the Viceroy; the reproach could, however, not be well founded, since we have repeatedly charged our Procurators and Deputies to the Court of Mexico to present our request to that effect to His Excellency, with other representatives touching the welfare of our small community. Moreover, several persons who went to Mexico for their private business, and were received at the Court of Mexico, assured us, that, when they took leave of the Viceroy, His Lordship was pleased to say: "Go my sons, I have already made provisions for the construction of your church." Our late Curate Don José de la Garza, pretends to know to a certainty, that the Viceroy had appropriated for that purpose five thousand dollars of the Royal Treasury, still we never received advice of any such favor, and continue worshipping God in an indecent barracks room, our limited means precluding further pecuniary sacrifices.

Your Excellency, who may with just title be considered as the first promoter of our pious undertaking, as the only person to whom we recur for earthly relief in our sad situation.

We therefore beg that you be pleased in view of the impossibilities with which we are surrounded, to make your exertions, consider that the Viceroy may be informed as promptly as possible of the disadvantages under which we are laboring, and extend to us a slight pecuniary assistance, by doing so, he will serve both God and the King.

We beg your Excellency to receive kindly this supplication and to do as we request, by which you will confer on us justice and favor. We

Floresville.

FLORESVILLE, the county seat of Wilson County, is situated in about the geographical centre of the county, on the main line of the San Antonio & Aransas Pass Railroad, thirty-two miles south of San Antonio. It has a population of 1,100, while the adjoining (Mexican) town of Lotli has about two hundred inhabitants.

Floresville is an old town, but was only incorporated in 1891, from which date wonderful improvements have taken place. Substantial brick stores and handsome residences show the faith that the people have in the town, a large cotton oil mill, a bank and an opera house are among the late acquisitions. The Methodist, Presbyterian, Catholic and Christian denominations have good church buildings.

The city has a splendid system of public schools, ably conducted and well attended.

Wilson County was formed from Bexar and Guadalupe Counties. The soil is a sandy loam principally, but in creek and river bottoms is found the rich black waxy. Until within a short time back this county was given over to stock raising, but now is rapidly filling up with a substantial class of farmers. The products are principally cotton and corn, but vegetables and fruits are being grown profitably. Mesquite is the principal timber, but other varieties are found along the streams. Situated as it is, near the Gulf, it is not subject to drouths, so the farmers can always depend on a crop.

St. Anthony's Messenger,

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further swear to all the requisites, etc. -- Ignacio Lorenzo de Armas, Juan Leal Goras, -- Antonio de los Santos, Juan Leal, Vicente Alvarez Traviero, Antonio Rodriguez Mederos, Juan Delgado.

Received the above document, a copy of which shall be extended in construction of the proceeding on the subject. The whole to be transmitted to the illustrious Archbishop and Viceroy, for his further action.

Thus I, Prudencio Orobio de Barterra, Governor and Captain General, have resolved and signed in presence of my assisting witness, for want of a notary public: Prudencio Orobio de Barterra, Manuel Ramirez de la Pusina, Matheo Antonio de Harbo.

Royal Presidio of San Antonio de Bexar July 3, 1738, I Don Prudencio Orobio de Barterra; Governor and Captain General, ordain that Don Vicente Alvarez Traviero, Trustee for the construction of the Church of San Fernando, shall appear before me, to render an account of the donations received by him, toward said construction and declare if independently of the 642 dollars and 2 reals herein above mentioned. any other amounts have been offered and received.

Thus, I have ordained and signed in presence of my assisting witnesses for want of a Notary Public, Prudencio de Orobio Barterra, Manuel Ramirez la Puzina, Matheo Antonio de Harbo.

Agreeably to the above decree, appeared before me Don Vicente Alvarez Traviero, who declared that the herein above included statement of moneys received by him is true and correct, and further said that the following amounts received are to be added to said statement:

From Francisco Hernandez	\$10.
From Martin Flores	\$4.
From Juan Cortinas	\$4.
From José Montez	\$1.
From José Perez	\$3.
From José Martinez	\$2.

The amount previously received as above stated, 642, $\frac{1}{2}$.

Forming a total of six hundred and sixty-six dollars and two reals (\$666.25) in full of the donations received by the residents of the town and soldiers of the garrison, those who have not contributed thus far, being unable to do so, from extreme poverty.

In testimony whereof, I, the said Governor and Don Vicente Alvarez Traviero, have both signed in presence of assisting witnesses, to which I certify. Prudencio Orobio de Barterra, Vicente Alvarez, Traviero, Manuel Ramirez de Puzina, Matheo Antonio de Harbo.

The 20th day of June 1738, I, Don Prudencio Orobio de Barterra, Governor and Captain General of this the Province of Texas, ordained

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that the present copy should be transcribed from the original documents which remain in my hands, the same having been compared and corrected in presence of Captain José de Urrutia, and Lieutenant Matheo Perez, acting with assisting witnesses in absence of a Notary Public. Prudencio Orobio de Barterra, Manuel Ramirez de Puzina, Matheo Antonio Harbo.

The original of the above process was transmitted to the superiority of the most Excellent Viceroy, signed Barterra.

All the money collected previously proved insufficient for even the purchase of the materials necessary for the construction of the church.

Later on five thousand dollars were contributed by the Viceroy, out of the royal treasury. The laying of the corner stone was delayed until 1744. The act is thus recorded.

"On the 8th of May, 1744, the corner stone of the new church of San Antonio was blessed, the following Friars being Ministers of the Mission: Fray Mariano Francisco de los Dolores, Fray Diego Martin Garcia, Fray Juan de los Angeles." The act of the blessing of the same



OLD SAN FERNANDO CHURCH.

church is set down in the Book of Records as follows:

"On the 6th of November, 1749 the blessing of our church of San Fernando, as well as that of the cemetery took place."

CHAPTER V.

THE REVIVAL.

In San Antonio and in the surrounding Missions all is in motion, the Friar in his silent cell is drawing plans and designs, the lay-brother, is superintending the constructions in hand and teaching the Indian how to work, and the artist is carving figures and statues. Here we see the architect, the artist, the engineer, each busy in his own department. The Mission Churches, the convents, the "acequias" are here to-day to attest to the zeal, devotedness, the self-denial of the Franciscan Fathers and Brothers.

New Braunfels.

NEW BRAUNFELS was founded fifty years ago by a colony of Germans, headed by Prince Solms-Braunfels, in whose honor the place took its name. They landed at Indianola, where many died from exposure and disease, but, nothing daunting, pushed on to their destination, then a barren frontier country filled with hostile Indians. Choosing for the town site the high rolling ground overlooking both the Comal and Guadalupe Rivers, they established themselves and began to bring order out of chaos. Scarcely any race, save the Germans, could have withstood half the hardships that these settlers were forced to undergo. But they have been rewarded for their perseverance, for to-day New Braunfels is a substantial town of 3,000 people.

Two flour mills supply this and tributary counties with flour; her woolen mill has a reputation throughout the entire South; an electric light plant, cotton oil mill, fair grounds, iron works, a bank and an opera house are hers. It is no wonder her people are proud of their success.

Among her enterprising people stands conspicuously Mr. Joe Landa, proprietor of the Landa roller mills (which have a capacity of five hundred barrels a day), who is also proprietor of the Landa Cotton Oil Company, owner of the Comal Springs and Comal River, from which he gets the power to operate his different industries. He is also owner of Landa park, a delightful resort, adjoining the city.

New Braunfels is on the International & Great Northern railroad, about thirty miles northeast of San Antonio. She has also a good public school system and a Catholic Convent, ably conducted and well attended. The Catholics and the German Methodists have handsome church buildings. New Braunfels stands to-day a monument to pluck, energy and perseverance.

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In 1744 an effort was made to revive the city of San Fernando. By this time fifty families of emigrants from the Canaries were called, some Tlascala Indians had arrived, and we find the Rev. Juan Francis de Espronceda Parish Priest and Ecclesiastical Judge of the City of San Antonio. On the 3rd of November 1746, the Rev. Father Francis Manuel Polanco made an entry that on that day he began to administer the Holy Sacraments in the Royal Garrison, with the occasional assistance given by the neighboring Franciscan Friars, Bartolomew and Diego Martin Garcia. He continued his labors till the 5th of August 1753. Then Fray Ygnatius Martinez seems to have been the acting Parish Priest. On the 13th of November, 1754, the Rev. Ygnatius Cardeuas became pastor and continued till the visitation of Bishop Tejada.

An edict of Right Rev. Bishop John Gomez de Pareda Bishop of Guadaluajara, whose jurisdiction extended over all Texas, issued on the 24th of March, 1746, fixed the Holy Days of Obligation as follows: "All the Sundays of the year, Easter and Easter Monday, Whit Sunday, Ascension, Corpus Christi, Circumcision, Epiphany, Purification, Annunciation, the Nativity of St. John, the Feast of Peter and St. Paul, St. James, the Assumption and Nativity of the Blessed Virgin, all Saints, the Immaculate Conception, Christmas and the Feast of St. Stephen. This is taken from the records of the Church of San Fernando, San Antonio.

About this time we notice some great figures appearing on the theater of the Texas Missions. Father Maria Francis de los Dolores, who found a large town made up of Bidays Indians and other tribes, who had received the glad tidings of the Gospel and sent messengers subsequently to San Antonio to ask for missionaries. Several Missions were then established by order of the Viceroy.

Fathers Benedict Fernandez de Santa Ana, Mariano Anda, José Pinilla, Manuel Mariano, Parrilla and José Gonzabal on the Ascension day, May 11, went to visit some of their brethren. Suddenly they were attacked by the Cocos. A Spaniard who accompanied the Fathers was killed and whilst Father Gonzabal was calling out to the Indians to tell him who they were, he received an arrow through the heart.

In December, 1756, Joachin Baños and Diego Ximenes from Querétaro reached San Antonio. On the 16th of May, 1757, Father Silva was killed by a party of Indians.

On the 16th of March, 1758, Father Alonzo de Terreros had offered the Holy Sacrifice of the Mass, at day-break and Father Santiestevan had just put on his vestments when their ears were saluted by the

Col. Ben R. Milam, Hero.

The career of this chivalrous martyr to Texas liberty—says: "John Henry Brown" in his "Texas Pioneers"—possesses romantic interest from its inception to its close.



COL. BEN. R. MILAM.

He was born in Kentucky in 1790, and he inherited a love of adventure and enterprise, which surroundings and circumstances encouraged until it became, so to speak, a passion. In the year of 1812 he proved himself a daring soldier. Later he tried merchandising, and his speculations took him to New Orleans, New York, St. Johns, N. B., and elsewhere.

In 1818 we find him at the headwaters of the Colorado River (Texas) trading with the Comanche Indians. In 1819 he went to New Orleans, from where he sailed to Galveston Island and joined Long's expedi-

tion to Mexico. There he was taken prisoner along with others, but was liberated through the influence of J. R. Poinsett, who was there at the time, on a Commission of Observation from the United States. Milam then returned home. In 1825 he went again to Mexico, again returning to the states. Later he became the owner of a steam boat, and was the first person to pass such a vessel up the Red River above the raft.

In 1826 he secured the right to found a colony between the Colorado and Guadalupe Rivers, above the old San Antonio road, which franchise he sold to London capitalists, who failed to carry out the enterprise.

Continued on page 38.

yells of a large Indian force. When the Indians reached the Mission many were recognized as Texans and Biday. They professed friendship and asked a letter to the commander of the garrison a few miles off. This Father Terreros gave, but they insisted on his accompanying them. He mounted a horse, and had ridden but a few feet from the gate when he was shot and with a groan fell dead from his horse. Then the Indians made a general attack on the Mission, killing the soldiers stationed there. Father Santiestevan fled to the storehouse where he was killed. This mission was called San Saba. All these missions enjoyed in 1759 the presence of a Bishop, the Right Rev. Francis de San Buenaventura Tejada of Guadalajara who during the visitation of his diocese which consisted of Guadalajara, Nuevo Leon, Coahuila and Texas, traversed the whole of Texas. On the 19th of November, he made a visitation of the Church of San Fernando in the City of San Antonio. He was duly received by the Parish priest Father Cardenas. The visitation showed how the church had been neglected. Hereupon the Rev. Father Cardenas resigned the Parish, and the Bishop appointed Casimiro Lopez de Lara Parish Priest of San Fernando. The Bishop gave orders for the maintenance of a school and schoolmaster, and provided for the catechetical instructions to be given by the Parish Priest to the young on Sundays and Holy Days. The Bishop made the visitation of the Missions of San Antonio de Valero and of Purisima Concepcion on the 21st of November and entered on the Register of each his approval of their management by the Franciscan Fathers in charge, Joseph Lopez and Francisco de Aparicio.

In 1759 an edict of the Right Rev. Friar Francis de San Buenaventura de Tejada, Bishop of Guadalajara was received and promulgated throughout the Parishes and Missions of Texas, the new kingdom of Galicia and Leon, the Province of Nayarit, California, Coahuila and Texas, making December 12th the Feast of our Lady of Guadalupe, a Holy Day of Obligation. Pope Benedict XIV at the petition of the Archbishop of Mexico had made the Blessed Virgin the Patroness of the whole Province of Mexico. (Register of the Church of San Fernando, San Antonio, December 12, 1759.)

In January, 1761, Father Ximenes and Joachin Baños resumed the almost hopeless attempt to convert the Apaches.

In 1763 Fray Ximenes was elected president of the Texas Missions.

As a guide to the work done in the Texas Missions we may glance at the number of baptisms recorded until 1761: For San Antonio, 1,772 baptisms; Concepcion, 792; San José, 1,056; San Juan Capistrano, 847; San Francisco de la Espada, 815.

In 1761 Fray José Lopez was Cura de San Fernando.

Col. Milam's influence with the State Government at Coahuila being well known, he was appealed to by the Texas people, to intercede for them, so in 1835 he started to Monclova, on horse back and alone, to serve his fellow Texans, having a scanty supply of dried beef and meal,—trusting his faithful rifle for further supplies. Governor Viesca received him with welcome and was desirous to grant all, but just then Santa Anna had overthrown the constitutional Government, and, Col. Milam, along with Governor Viesca and Dr. John Cameron was taken prisoner and confined. One by one however, they escaped and safely reached Texas, about October 1835. Just while returning he fell in with a band of fifty-two Texan volunteers, whom he joined in the capture of Goliad, where they defeated the Mexicans.

Shortly after this, the Texans advanced toward San Antonio, then occupied by Gen. Cos, with from 1100 to 1500 Mexican soldiers; the Texans numbered from 600 to 1100 under Austin and Burnett. Owing to disagreement as to the time and manner of the attack, the Texans, were delayed from October 27th until December 4th, about eleven miles from San Antonio, without making further advance.

The Texan soldiers being anxious for action, became dissatisfied, and they came and went as they pleased, finally reducing their numbers to 600, and great discontent prevailed. Milam fearing lest the whole encampment should disband, became restless as a caged lion and paced to and fro in deep meditation. Late in the evening when he could control himself no longer, he bravely stepped out, and in the plain view of all, and called out in a loud voice.

“Who will follow Ben Milam into San Antonio? Let all who will, form a line right here!”

In the twinkling of an eye 300 brave men were in line and eager for command. The entrance into San Antonio was effected with two divisions, one under Milam and the other under Francis W. Johnson. They encountered heavy firing, but succeeded in gaining lodgement in stone houses and for five days tunneled from room to room and house to house. In thus passing from yard to yard, the intrepid Milam was shot through the head on December 8th, 1835, at the Veramendi house, on Soledad street, near the old County court house.

The hero was dead, but his spirit, and valor still lived on with his fellow soldiers, who kept up his work. Gen. Cos being forced to retreat into the Alamo saw his defeat and on December 9th raised the white flag. On the 10th he capitulated, and evacuated San Antonio,—thus verifying the genius and courage of our glorious hero, than whom none have been more deservedly loved.

On March 13, 1763, the Rev. Casimiro Lopez de Lara transferred the Registers to Rev. Joseph Yldefonso de la Peña.

Bishop Tejada died the death of the just, on December 20, 1760, after the second visitation of his immense Diocese from a disease contracted from riding on horseback through the Missions of Texas. He began and closed his episcopal career in parts which belong now to the United States.

Fathers Bartholomew and Joseph Guadalupe Prado were Veteran Missionaries in Texas about this time. They administered to the Indians on the San Antonio and Rio Grande.

The Mission of San José was the centre of the Texas Missions and residences of the President or Superior.

According to the Register of San Antonio some of the Indian tribes may be mentioned here :

Pajalaches, Orejones, Pacoas, Felijayas, Alasapas, Pausanes, Pacu-aches, Pampopas, Tacames, Chayopimes, Venados, Panuques, Pehuiques Barrados, Sahipoas, Manos de Perro, Sanes, Payaes, Mesquites, Quijanes, Pecos, Maraquitas, Campacuas, Carroncahuaces, Xarames, Assinais, Ayes, Yatasees, Adayes, Payayas, Nazonis, Comanches, Lipanes, Apaches, Aarames, Payuguane, Siabans, Yoricas, Terocodam, Aune, Iparoque, Tripas Blancas, Toboza, Tequiguan, Cocos, Maurigan, Yumuan, Hierbipiamos, Telpacotan, Pasalat, Pujala, Pamache, Siguipil, Narame, Patalca, Pachaloque, Telosa, Patunaca, Pusan, Telpocata, etc.

In 1764 the Missionaries who had come from the College of Querétaro withdrew from Texas, leaving this field to those from the College of Zacatecas.

After the death of the Holy Bishop Tejada, Texas remained subject to his successors in the See of Guadalajara, the Right Rev. Diego Rodriguez de Rivas de Velasco (1762) and the Right Rev. Fray Antonio Alcalde O. S. D.; (1772) till the erection of the See of Nuevo Leon or Linares, December 15, 1777, at which time Texas was included in the new Diocese. These Bishops did not visit Texas, but Bishop Alcalde appointed the Rev. José Antonio Martinez de Benavides his Vicar General and Visitor of Texas and other remote parts of his Diocese.

The Indian Missions continued under the care of the Franciscans of Zacatecas. We see in the old records the names of Fray Manuel Carrasco, Francisco Dura, Pedro Fuentes y Fernandez, Bachiller Rafael Perez, Fray José Lopez, Fray José Mariano Rojo, Bachiller Francisco Gomez Moreno, Fray Francisco Lopez, towards the end of the century.

In 1777 Fray Pedro Ramirez, Missionary at San José was President of all the Texas Missions and by an indult of Pope Clement XIV was

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SAN ANTONIO, TEXAS.

empowered to administer confirmation in all parts of Texas. He conferred the Sacrament of Confirmation for the first time at the Mission of San José on May 10, 1778.

The erection of the fine churches of the Missions of San José, San Antonio de Valero, La Concepcion, and San Juan Capistrano was due in a great measure to the exertions of Father Ramirez. The Mission and



SECOND OR MISSION DE SAN JOSE.
Photo. by Franklin.

Church of San Francisco de la Espada was the last of the Indian Missions near San Antonio.

The Missions then directed by the zealous Fathers of Zacatecas, however, were declining under the constant inroads of Lipans and Comanches.

The Missions below the city deserve a special mention. They were established, partly to forestall France in the event of boundary disputes and partly for the subjugation and conversion of the native tribes of Indians. There are four important Missions within a few miles of the city. They follow the river southward. They are alternately on the east and west banks of the river San Antonio.

On December 27th, 1835, the General Provisional Government adopted a resolution to erect a monument to this most worthy son, in the city of San Antonio; but which small tribute,—so dearly earned,—has never been accorded.

Our worthy historian "John Henry Brown" asks, "Will it always be thus?" and prays "God forbid."

Flatonia.

FLATONIA is on both the Aransas Pass and Southern Pacific railroads, about midway between Houston and San Antonio. It is in a fine agricultural country, thickly settled, principally by Bohemians. The settlement about Praha (where the Catholic Church is situated, three miles from Flatonia) is the most densely settled portion of South Texas. Flatonia has a large cotton oil mill, a bank, large business houses, and is a prominent shipping point. Its population is about two thousand.

It was from Flatonia that Rev. Father Forest obtained the lumber for the handsome church of the Sacred Heart, in Hallettsville.

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The first Mission, "La Concepcion," was founded, or rather its corner stone was laid in 1731, and of all the Mission Churches this one is in the best state of preservation. Father Gabriel de Vergara was the first superior of the Mission in 1733, then Benito de Santa Anna 1735, Fray Benito Fernandez 1737, Fray Joachin Camargo 1738, Fray Francisco Cayetano de Azonte 1748, Father Miguel de Aranda 1753, Fray Pedro Parras 1756, Fray Francisco de Aparicio 1761, Fray José Guadalupe 1762, Fray Juan José Saenz 1765, Fray A. Valverde 1766, Estevan Zalazar 1768.

The above belonged to the College of Santa Cruz de Querétaro.

In the year 1773 the Fathers of the College of N. S. de Guadalupe de Zacatecas began to attend to the Missions: They were Father Maria Francisco Lopez 1773, Father José Manuel Gonzalez 1779, Fray Mariano Antonio Nasconzelos 1780, José Maria Garcia 1783, Fray José Maria Camareno 1788, Fray José Maria Rojo 1790.

There is mention made in the old records of 248 marriages having been celebrated in the Mission Concepcion from 1731 to 1790.

The Second Mission, that of San José, is certainly the most beautiful Mission of all the Texas Missions. The Franciscan Friars and Brothers did very much towards beautifying it. Its mutilated, yet exquisite ruins attest to its having been a labor of love. The carving on the entrance, the capitals and windows must have been a wonder in art, considering the time and place of construction. The register of San Fernando Church shows the following:

Baptisms from 1777 to 1823. Marriages from 1778 to 1822. Burials from 1781 to 1824. Ministers: Fray Pedro Ramirez in 1777, Fray José Francisco de la Cruz, 1782, Fray José de la Maria de Salus, 1783, Fray José Ag. Falcon 1785, Fray Pedro Noreno y Luis Gonzago Gomez 1786, Fray José Manuel Pedrazas 1790, José Maria Rojos 1791, Fray José Maria Cardenas 1793, Juan José Aguilar, Fray Bernadino Vallejo 1800, Fray Juan Sepulveda, Juan Maria Huerta 1811, Fray Manuel Tellechea 1816, Fray Francisco Trexejo, 1819, Miguel Muro, Fray José Antonio Diaz de Leon 1823-1824. Baptisms 1,215.

The Third Mission or the Mission of San Juan Capistrano was named after Santo Giovanni di Capistrano, a friar of the Franciscan Order who was born in the year 1385 in the little town of Capistrano in Italy. This Mission does not possess the very graceful charm of architecture of the other two, yet it is well worth the visitor's attention, for from its well marked out squares and ruined out-buildings one may judge of the general plan of these refuges, and of the perseverance of those Franciscan Brothers who wrought such wonders out of such unpromising materials. In the old records no mention is made of the Fathers who resided there.

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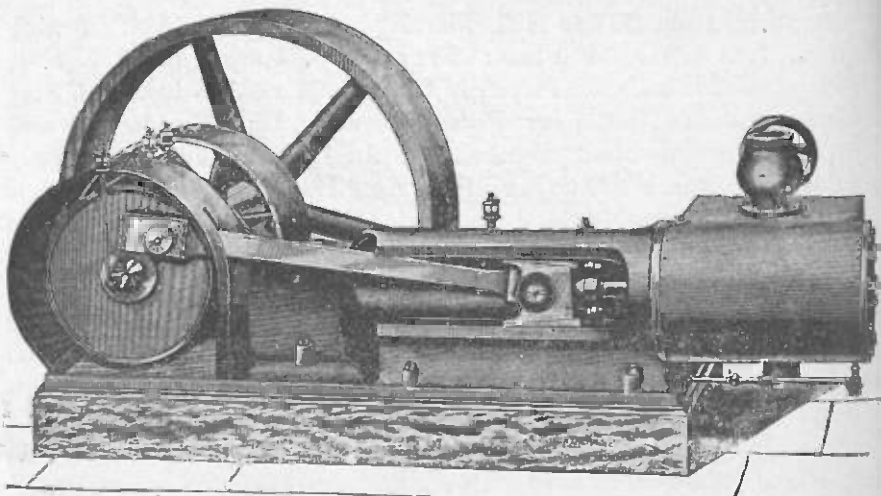
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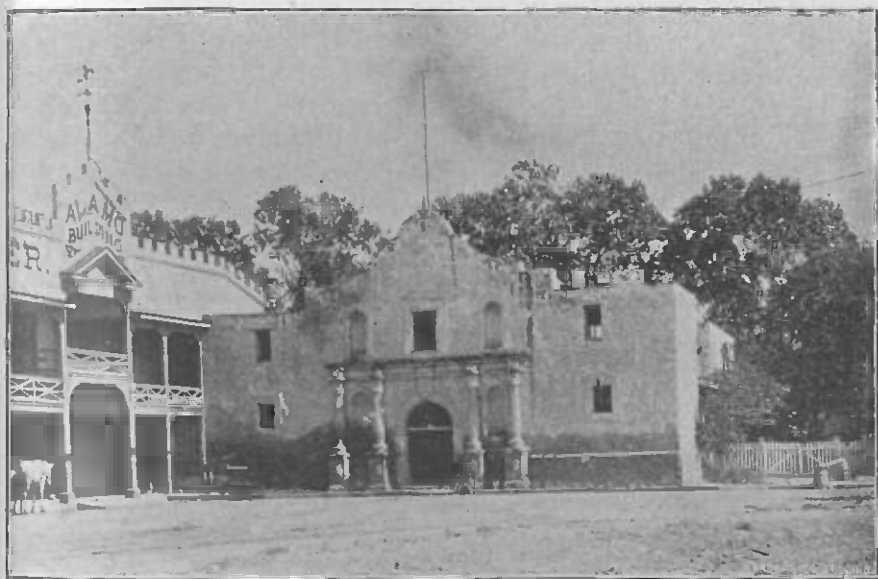
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SAN ANTONIO, TEXAS

The Fourth Mission, or the Mission of San Francisco de la Espada, is in a better condition than the Third, and gives a more complete idea of the purpose and plan of the old Spanish Missions of Texas. Much of the old rampart wall is intact, and on the southeast corner is a well-preserved bastion which is pierced with musket and cannon holes. There is a Priest's house within the square, where the Rev. Father Bouchu dwells. The visitors receive a great deal of valuable information if they have the good fortune to call on him. The Rev. Father furnished two old papers containing official records on the Missions of Texas.



ALAMO OR MISSION DE SAN ANTONIO.

Photo. by Rothwell.

The Alamo Church is all that remains to us of all that was once the extensive Mission "del Alamo," or Mission "San Antonio de Valero." The greater portion of the modern Plaza was once enclosed within walls, as were also the barracks and Convent buildings, but it was in the Church that its heroic defenders, on March 6, 1836, made their last desperate stand for the liberty of Texas.

The following are the names of the Priests who administered the Sacraments, as chaplains, at the Alamo:

"Bachiller" Manuel Saens, and Juan Gorena, a chaplain March 1, 1788; Domingo Ygnacio Garcia, 1795; José Miguel Salas, parish Priest Castrense (one who follows the army), 1798; Fray José Bravo, Castrense

The Fall of the Alamo.

THIS most memorable event took place on Sunday, March 6, 1836, and the representation of it presented here is from the original painting of Mr. L. Gentilz, which is now owned by and in the possession of Mr. C. H. Mueller, of San Antonio.

It was drawn from data obtained from witnesses and from plans, maps and sketches made in 1844 while all was in the original condition. No repairs were made previous to 1846, and no known artists or photographers witnessed the scene before that time other than Mr. Gentilz.

The foreground is the Alamo Plaza; the foremost long building on the left side is the barrack and jail, formerly the "Galera" (barn), and which in the sixties was used as the fire engine house until it was demolished. To the right is the Alamo or church of San Antonio (St. Antony,) between which buildings a temporary barricade was built. The central building is the Convent, extending to the north and left, showing a wall on the north of the plaza. In the distance (to the left) the wooded banks of the river are seen; along which the Mexican troops were camped. In the (right) distance is the "Labor de Arriba" (or upper field,) the "Acequia Madre" (or mother ditch) and others to irrigate said field; at the foot of the hills, along the ditch will be seen another Mexican encampment.

The picture shows a Mexican column entering the plaza and storming the Convent; battering down the doors where some of the Texans had taken refuge, after abandoning the outer defenses. Other Texans are on top of the Convent and Church making a brave defense to the last. Another column of Mexicans will be seen just behind the barrack and another (to the right) led by Gen. Amador, assaulting the barricade. The Mexican cavalry (Dragoon Regiment of Dolores) are at points around the Alamo; to cut off the escape, or retreat of the Texans; who, he it said to their glory, had no such intention.

The Texans had their flag flying over the church; their colors at that time, being the Mexican colors, but instead of the "eagle and snake" of the Mexicans, they had "1824" on the white stripe, which signified the year in which a constitution was adopted, guaranteeing to the American colonists full and equal rights with other citizens of Mexico; but such was never fulfilled.

1799; Bachiller José Clemente de Arrocha, 1805; José Angel Cavazos, 1806; José Cipriano de la Garza, interino (provisional), 1807; (Here the records say that the Mission del Alamo is situated in the Mission of San Antonio de Valero, within the jurisdiction of San Antonio de Bexar.) José Antonio Valdes, 1811; Bachiller José Manuel Camacho, 1814; José Antonio Valdes, 1815; José Darío Sambrano, 1819; Refugio Garza (cura propio), Parish Priest of this City of San Antonio 1820; Francisco Maynes, 1822. Fray José Antonio Díaz de Leon is mentioned as temporary Chaplain 1822. The register records 143 baptisms.

AN OLD DOCUMENT.

The following is a translation of an official report of Don Manuel Muñoz, the Spanish commander of San Antonio in 1794, which contains some very interesting statistics about our old city, and its population, in those primitive days. The document itself is written on thick, yellowish paper, the hand-writing being as clear and legible as if it were copper-plate. The signature of the Spanish Governor has the usual complicated and elaborate *rubrico* or flourish, indispensable to the signature of every Spanish grandee:

"PROVINCE OF TEXAS,
TOWN OF SAN FERNANDO OF AUSTRIA. }

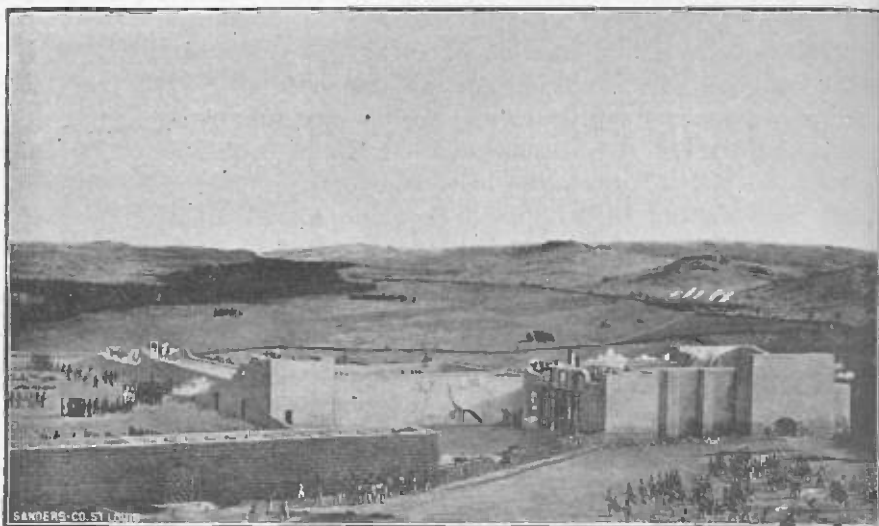
"This Province is composed of its capital and three towns, inhabited by three thousand four hundred and seventeen souls, to-wit: Twelve Priests (religiosos, who belong to a regular order), seven hundred and seventy-seven Spaniards, four hundred and thirty-seven Indians, three hundred and sixty Indian women, five hundred and nine males and five hundred and sixty-five females of the different Indian nations, or tribes, of this kingdom.

"Governor: Lieutenant-Colonel Don Manuel Munoz—salary, \$4,000. Presiding Alcalde: Don Manuel de Arrocha—salary, \$4,000. Second Alcalde, Don Luis Mariano Menchaca,—salary, \$4,000.

"This capital of San Antonio de Bexar, as I am informed, was originally garrisoned by troops in 1715, and in the years 1721-1722 his Excellency, the Viceroy, commissioned the Governor of Coahuila, Marquis of San Miguel de Aguayo, to occupy that Province of Texas with a company of fifty men, and a Priest of the Order of the Holy Cross of Querétaro. He founded two Missions, San Antonio Valero, and that of Texas.

"By a report from His Excellency, the Marquis of Casafuerte, dated November 29, 1730, directed to the Governor of Coahuila, Don Juan Antonio Bustillo y Bustamente, and, in his absence, to the Captain of the fort (Presidio) of Bexar, Don Juan Antonio Perez de Almazan, it appears that in the same year fifteen families

It was in the latter part of February, 1836, that Santa Anna with an army of 4,000 men, laid siege upon the Alamo, which was garrisoned by 140 Texans under Col. W. B. Travis. After eleven days the final attack was made. At the first light of dawn on that memorable Sunday morn, the Mexican bugles sounded their fatal blast, the terrible "deguelo" (the Mexican call for "death, no quarters"). The brutal hosts were twice repulsed, but finally over-powered the Texan heroes, putting all the survivors to the sword. After death, their bodies were dishonored



FALL OF THE ALAMO.

Kindness of C. H. Mueller, 322 E. Houston Street.

and finally burned by order of the tyrant-in-chief, Santa Anna. From that pyre and altar arose the sweet incense that plead with heaven for the glorious liberty that was soon after won at the famous battle of San Jacinto.

* * * * *

Now, since a relentless vigilance is the only real safeguard of Liberty, it is ever to be hoped that every true son and daughter of Texas may make it a sovereign duty to keep alive the fire of appreciation of what they now possess, and never so slumber or become so indifferent as to risk the loss of that precious boon—that treasure, "Liberty"—purchased for them at so great a cost.

* * * * *

from the Canary Islands entered the said Province and that at the same time, according to this report the place was erected into a town, although no document can be found in the archives of this province to show the fact except the copy of the dispatch above mentioned which can be seen in the municipal archives of said town, and which fact is still retained in the memory of some of the people who lived at that time and are still living here. It may be that those documents exist in the archives of the government of Coahuila as this province of Texas was then united to that of Coahuila and under one Governor.

"This capital is situated in the 30° of latitude; no industry is developed except agriculture, and there are five merchants whose capital amounts to \$20,000 including the deposits of others.

"We have had favorable crops, and all the frontier Indians are at peace. Only a few cases of horse stealing have taken place and they are principally caused by the carelessness of the owners; for it is inherent in the Indians to steal horses.

"There are some Indian Missions under the Invocation of our Lady del Pilar de Nacogdoches which are administered by the twelve priests already mentioned, including that of Nacogdoches and the Supernumerary of said Mission with a salary of \$450 each, paid by the Royal Treasury at San Luis Potosi.

MANUEL MUNOZ,

SAN ANTONIO DE BEXAR, JAN. 18, 1794."

CHAPTER VI.

THE DECLINE.

The Church of the Spanish town of San Fernando, now called San Antonio, was attended in 1794-1804 by secular priests., Bachiller Francisco Gomez Moreno, B. Gavino Lopez, Gavino Valdes, assisted occasionally by the Franciscan Friars.

On the last page of the Book of Baptisms of the Indians and others, extending down to 1783 we find the following notes :

"On the 22d day of August, 1793, I transferred this book of the records of the pueblo of San Antonio de Valero to the Archives of the town of San Fernando and presidio of San Antonio de Bexar, by order of the Right Rev. Doctor Don Andres de Llanos y Valdez, the most worthy Bishop of this Diocese, dated January 2nd, of the same year by reason of the said pueblo having been aggregated to the curacy of Bexar; and, that it may be known I sign it.

FRAY JOSE FRANCISCO LOPEZ, Parish Priest.

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SAN ANTONIO DE BEXAR, JUNE 14, 1794.

"On the day of this date I received from the Rev. Father José Francisco Lopez, who was Minister of the Mission of San Antonio de Valero, until it was delivered into the hands of the *ordinary*, this book, in which are set down the records of baptisms pertaining to said Mission, and performed up to the year 1788—noting that the records which may be searched for from the year 1788 may be found in a new book bound in parchment: from leaf 2 to leaf 100, together with these that belong to the following year, and which may be entered hereafter. I make this note that it may serve as an index and I sign it with the same Rev. Father—date as above.

BACHILLER GAVINO VALDEZ.

"I delivered this book, on the day of date, to the Parish-Priest Don Gavino Valdez; and, that it may be known I sign.

'FRAY JOSE FRANCISCO LOPEZ.'

Rev. José Clemente Delgado became the successor of the Rev. Gavino Valdez in 1804, July 11.

On the 10th of April, 1794, Don Pedro de Nava Commandant-General of the Northeastern internal provinces, of which Texas formed a part, published a decree by which all the Missions within his jurisdiction should be *secularized*. Nevertheless, the Franciscans, in many instances remained as pastors of their flocks; but they received their jurisdiction from the Bishop as all the other Parish-priests.

On the 20th of July, 1801, the Right Rev. Marin de Porras was elected Bishop of Linares and soon after his consecration began a thorough visitation of his diocese. His apostolic journeys extended in 1805 to Texas. He made his visit to San Fernando, and the presidio of San Antonio and adjacent Missions in the month of June.

(The compiler of these notes remembers having heard thirty-five years ago that the same Bishop had visited Cameron County as far as the mouth of the Rio Grande and from this point had proceeded to Nacogdoches, where he was received in a splendid manner by the soldiers and people.)

From December 1777, Texas was under the jurisdiction of the Bishop of Linares.

All the provinces of Mexico including Texas were disturbed, at this period by the revolutionary movements against the Spanish authority. Bishop Marin was driven from his See and the administrators of the diocese endeavored to prevent the spread of irreligion and vice. During the vacancy of the See there appeared in Texas a certain Rev. Servandus Mier who represented himself as the Bishop of Baltimore, and performed episcopal functions. He impiously celebrated mass with a native

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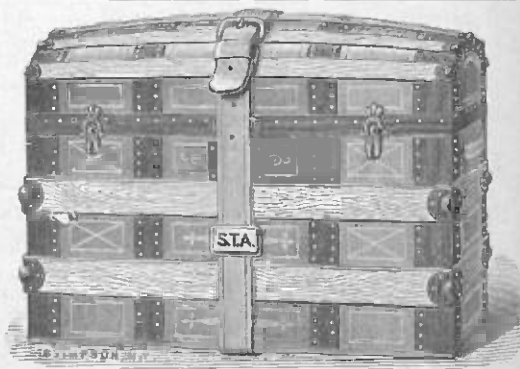
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brandy called mescal. The administrators of the diocese issued a letter to warn the faithful against the impostor. (Libro de Gobierno, San Antonio, page 238.)

Here follows the names of the priests who had charge of the Church of San Antonio: José Antonio Sambrano 1811, José Cayetano Morales 1818, Refugio de la Garza 1820-1824, Fray José Antonio Diaz de Leon, *cura pro temp* 1823.



THIRD OR MISSION DE SAN JUAN CAPISTRANO.

Photo. by Franklin.

Chaplain Maynes, during the absence of Father Garza, acted also as Parish-priest 1823.

This note is found in the old records. "On the 27th of January, 1820, the priest Refugio de la Garza, beneficiary of his Majesty the King Q. D. G., took possession of this Parish (of San Antonio.)

The Indian Missions were all secularized in 1825, the churches were stripped of their valuables, the Indians scattered, and all available and useful articles carried off. *Viae Sion lugent!!!*

A very important document is the Original Inventory of the four Missions of La Concepcion, San José, San Juan Capistrano and San

Pope Gregory XVI.

BISHOP OF ROME.

SINCE it is shown in these pages of **TEXAS CATHOLIC HISTORY** that this remarkable Sovereign is the one who revived the work of the Church in Texas, it is of interest to know, at least, some thing about him.

He was born at Belluno, in Lombardy, on September 18, 1783, and



ST. PETER'S ROME.

ST. PETERS, ROME.
Kindness of the Southern Messenger.

was known as Bartholomew Albert Cappelari. His parents were of the nobility of that place.

At the age of 18 he joined the Camaldolese Order (a branch of the great Benedictine Order), and made his profession at their Monastery in Venice. The Order takes its name from the celebrated Sanctuaries among the Apenines, in Tuscany. The Order has two forms of life, monastic and eremitic; our subject joined the monastic.

In 1795 he was deputed to Rome on business, where, in 1799, he published a work of great merit, which showed forth his extensive and varied learning. In 1805 he became Abbott of the splendid Monastery

Continued to page 58.

Francisco de la Espada, loaned by the Rev. Father Bouchu in the preparation of this work.

The articles inventoried show how well furnished with precious vestments, sacred vessels and other Church articles were these Mission Churches. We shall mention only a few articles belonging to the Mission Concepcion, to-wit: Fifteen vestments, nine statues, two silver candlesticks, one silver crucifix, two pairs of silver cruets with plates, one silver bell for the altar (This bell has disappeared; Señor Cura Don Refugio de la Garza is responsible for it.), one silver censer and boat, some other articles in gold, and 182 more, as specified in the inventory. It is asserted in this document that the large bell in the Church of Bexar belongs to the Church of "Concepcion."

"This is the inventory of the four Mission Churches situated in the neighborhood of the City of San Fernando de Bexar, made by order of the Superiors, and conveying the said Churches to the Ecclesiastical Ordinary of this Diocese of the Nuevo Reino de Leon on the 29th day of February, 1824."

FRANCISCO MAYNES,	FRAY JOSE ANTONIO DIAZ DE LEON,
<i>Chaplain of the Ancient</i>	<i>Provisional President of these Mis-</i>
<i>Company of Bexar and</i>	<i>sions, commissioned al efecto.</i>
<i>Parish Priest of this Church.</i>	

Here the Franciscan Missions in Texas ends: They subsisted in a flourishing state till about 1813, when they were suppressed by the Spanish Government, and the Indians dispersed. Some returned to Mexico; more remained in various parts near the old Missions, faithful to their religion. They were, in fact, destitute of Missionaries till 1832, when Father Diaz de Leon was sent to Nacogdoches by the Bishop of Monterey, but he was not destined to have a long career. At that time numbers of immigrants from the United States settled in Texas, many of them being rough and turbulent frontiersmen, full of hatred against the Catholic Church.

Fray José Antonio Diaz de Leon was the last Franciscan in Texas. He was known for his virtues and merits. He felt that he was doomed to death, and that he might be assassinated at any moment, and he accordingly prepared to meet his death. The following he left in writing:

"HOUSE OF MR. PRENTISS BORDON.

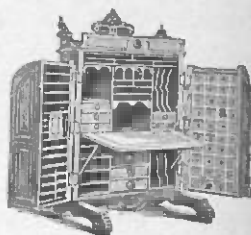
This Sunday, November 4, 1834, I returned to this house, and as it seems to me to be the last day of my life—God knows why—I address my weak and languishing words to my beloved parishioners of Nacogdoches, bidding them, from the bottom of my heart, an earnest farewell. Adios! adios! Let them inform His Majesty of the state in which I

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am; I salute them, with my heart in my eyes and in my tears; especially Mr. Roberts, Lieutenant Colonel Elias Bean, Mr. Adolph, my friends Allen, Reque and Chones, and all and every one who believes in Jesus Christ. And let it be clear and well known from this that I beg, as I do, pardon from each and all the persons whom I have offended, and likewise, prostrate in spirit on the ground, I pardon, with all my heart, all and every person who may have offended me, be the offense what it may. I press all, without exception, to my heart as my beloved



FOURTH OR MISSION DE SAN FRANCISCO.

Photo by Franklin.

children in the charity of our Lord Jesus Christ. Also to the Alcalde of the Ayuntamiento, Don Juan Mora, farewell, I say, farewell, farewell. Amen, amen, amen. This letter, with like expressions of affection, I address to my dear friend, Dr. Manuel Santos, that he may send it to his correspondents, when he can, to display my heart to all my parishioners, whom I beseech, in the bowels of our Saviour Jesus Christ to persevere firmly in keeping the law of God and the sacred obligations they contracted in baptism. And I beg him to hand this to my nephew, Santos Antonio Aviles, that he may copy it, and live in the fear of the Author of his being.

FRAY ANTONIO DIAZ DE LEON."

of St. Gregory (Rome), where he resided for twenty years in quiet obscurity, enjoying the command of a grand library, which he greatly increased.

Although scarcely known to the public, he was one of the many living in Rome who—silent and unseen—carry on the great business of the Church as its theologians, counselors and referees in arduous affairs. He was well known to the Holy See, and became fully acquainted with its ecclesiastical and civil business, and he manifested his ability, prudence and uprightness in its transaction.

Pope Pius VIII died December 1, 1830. The election of the new Pope was in course; the conclave was ended February 2 (Feast of the Purification of the Blessed Virgin), 1831, by the election of Cardinal Cappelari, by the name of Gregory. The ceremony of his coronation was enhanced by his consecration as Bishop at the high altar in St. Peters, which function serves to exhibit the concurrence in his person of two different orders of ecclesiastical power.

During the early part of his pontificate there existed considerable tumult and strife, even revolt in the provinces, but throughout all he maintained the utmost calm and fortitude. The masses manifested enthusiastic devotion to their new Sovereign.

During the fifteen years of his pontificate he proved himself a staunch patron of art and learning, and a philanthropist and benefactor by the extension of libraries and museums, and the preservation and erection of varied public improvements. He established the first national bank and first night school in Rome, and he established numerous works for the benefit of the helpless and destitute.

However, one dark year does occupy a place in the annals of his reign. In 1837 the cholera scourge carried on its deadly work for twelve months, causing about 1,200 deaths. Notwithstanding the pressure of this sorrow and anxiety, he did not relax in his ardent spirit of improvement.

He was a man of great amiability and simplicity of manner; he was physically robust, and his power of exertion, both physical and mental, was wonderful. While his large and rounded features might at first suggest to the contrary, a close contact or conversation with him would soon reveal a refined genius and delicate taste. He discoursed freely only in Latin and Italian.

Among the notable Cardinals created by this Pontiff, we find those of the amiable prodigy and famous linguist, Cardinal Jos. Mezzofanti (who spoke freely over fifty languages), and of the learned and erudite Cardinal Angelo Mai, expert transcriber of ancient manuscripts and extraordinary librarian.

Continued on page 60.

He left the house and was never again seen alive. Where was he assassinated? Some say near the Trinity River. The compiler of these notes happened to spend eight days at Nacogdoches in the year 1853; that is nineteen years after the death of this worthy son of St. Francis, and there he was told that Fray Diaz had been assassinated near the town of St. Augustine, some thirty miles southeast of Nacogdoches.

The Spanish Missions in Texas no longer exist. Are we, then, to attribute their annihilation to some inherent weakness, or to an external cause? No one who has read their history can hesitate to admit that the interference of the government alone crushed them; that their ruin is chargeable to the Mexican government. Thus does the case stand. The Spanish Missions remain a monument to Catholic zeal, and if they have come to naught, the failure is not to be ascribed to the men who founded the Missions any more than we can ascribe want of skill to Apelles, because his works have been destroyed.

We must express our admiration at the exalted piety of the Catholic Missionaries, who in Texas, which was then inhabited by human beings in the lowest state of degradation, endured poverty and miseries of every description to win the Indians to better habits and a pure faith.

CHAPTER VII.

A NEW ERA.

Vide Domine et considera, quoniam facta sum villis.

Dispersi sunt Lapides sanctuarii—(de Lamentatione Jeremie).

When the wretched state of religion in Texas was made known to Pope Gregory XVI, a letter was addressed to the Archbishop of New Orleans, requesting him to send a competent priest to examine and report on the actual state of affairs. The Very Rev. J. Timon was selected to undertake the task. He learned that there were only two Priests in Texas who lived in San Antonio de Bexar and that they were a disgrace to their religion and utterly neglected the care of their flock. The Very Rev. Y Timon sent his report on the spiritual condition of Texas to Rome. When his statement reached Rome, the Sovereign Pontiff resolved to establish a distinct jurisdiction in Texas and documents were forwarded appointing the Very Rev. J. Timon Prefect Apostolic (1839). The Rev. John M. Odin was appointed Vice Prefect and was sent to Texas with full authority to suspend the unworthy Priests at San Antonio. Rev. Father Odin made the journey to San Antonio with an armed wagon train, to protect himself against any attack from the Indians. There he spent three months laboring to revive religion.

Passing over the disasters of the earthquakes in 1831-32, and also of the interesting visit of the Emperor of Russia (and persecutor of Catholics), Nicolas I. in December, 1845, we will state that this most worthy successor of St. Peter thus continued his Apostolic labors, with unrelenting diligence and courage, until called to his eternal reward in 1846. He was succeeded by Pius IX. of glorious memory, whom it was that created the diocese of San Antonio and appointed her first Bishop.

Compiled from "Recollections of the Four Last Popes."

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From a daily journal of Father Odin, we take the following extracts :

"July 30, 1840. We arrived at San Antonio early in the morning and took up our lodgings in a house belonging to Mr. Cassiano; visited Father Valdez and later in the evening went to see Father Garza."

"August 3. I took the faculties from Father Garza and made him give up the keys and records of the Church."

August 5. Accompanied by Antonio Navarro, José Flores, John McMullen and John W. Smith, I made an inventory of what belonged to the Church.

August 6. I went to receive from Father de la Garza some silver vessels belonging to the Church. The same day the old Father was arrested and conducted under escort to Austin on account of a letter he had written to General Arista to inform him of the movements of the Federals.

August 7. Took faculties from Father Valdez.

August 9. English and Spanish sermons.

August 10. Began Catechism in Spanish and English.

August 11. Rev. Father Calvo publicly carried the Blessed Sacrament to a sick man. The ceremony was attended by a large concourse of people. It had not been witnessed for fourteen years. The old people shed tears of joy.

October 15. High Mass with the exposition of the Blessed Sacrament.

The ceremony had not been witnessed for eight years, and some say for fourteen years.

We see by these few extracts, how the Rev. John M. Odin had gone to work in order to re-establish religion in San Antonio.

The two unworthy Priests being removed he appointed the Rev. Michael Calvo, C. M. Parish Priest of San Antonio.

"Ego infrascriptus Vice Prefectus hujus regionis vulgo dictae Texas commisi curam hujus Paerochie Sancti Fernandi alias Sancti Antonii de Bexar Reverendo Michaeli Calvo, Sacerdoti Congregationis Missionis Sancti Vicentis a Paulo die 3 Augustii anno, 1840."

JOHN MARY ODIN,

C. M. V. Prefectus.

Then the Vice Prefect went to Austin, the Capital of Texas, and petitioned Congress to confirm unto the Catholic Church, its Churches and Missions. His claim was favorably received and was warmly supported by the Minister of France, de Saligny. The Congress by a special act, confirmed to the Chief Pastor of the Roman Catholic Church in the

Most Rev. John Mary Odin.*

First Bishop of Texas and Second Archbishop of New Orleans.

THIS great Apostle and holy Missionary was—like many of America's Hierachy—a son of La Belle France. Born at Ambierle,



MOST REV. J. M. ODIN.
From an old painting.

France, on February 25, 1801, he was led by the spirit of God, at an early age, to join the Congregation of the Mission. He was sent to America at about the age of twenty-two, going to Barrens, Missouri, where he continued his studies, while at the same time teaching logic and theology. About a year later he was ordained, after which he came with Rev. Mr. Timon on a visit to Texas. Later he became President of the College at Barrens. He attended the Second Provincial Council of Baltimore, and subsequently went to Europe for his health, but used the opportunity to seek aid for the Lazarist establishments in the

United States, which at that time constituted a Province.

Very Rev. Dr. Timon, having become Prefect-Apostolic of Texas, selected Father Odin as Vice-Prefect, and sent him to the field in 1840. He was full of zeal and energy; he freed the Prefecture from existing scandals, and co-operated well with the Prefect in the missionary labors.

Continued on page 66.

Republic of Texas the Churches of San Fernando, the Alamo, Concepcion, San José, San Juan Capistrano, San Francisco de la Espada, Goliad, Victoria and Refugio with their lots, not to exceed fifteen acres.

Rev. Father Odin in May, 1841, went to New Orleans and found there bulls appointing him Coadjutor of Detroit. These he sent back to Rome, for the Very Rev. Timon had urged his appointment as Vicar Apostolic of Texas.

The bull erecting the Republic of Texas into a Vicariate Apostolic was issued by Pope Gregory XVI on the 10th of July, 1841, and the Right Rev. John M. Odin was appointed Bishop of Claudiopolis and assigned to the newly constituted Viceriate.

Churches of Texas in 1840 (taken from the daily journal of Bishop Odin):

At San Antonio, Bexar County: The San Fernando Parochial Church, very much injured by fire in 1828; partly repaired in the following years. In March, 1841, we began to repair it entirely.

San Antonio de Alamo, almost ruined in 1835-36.

Church of the Concepcion.

Church of San José.

Church of San Juan, almost ruined.

Church de la Espada, almost ruined.

In Goliad: Parish Church.

In Victoria: A picket Church, repaired in 1840-41.

On the San Antonio River, at the Ranch of Don Carlos de la Garza: The Church of Santa Gertrudis, log, thirty feet long, twenty-two feet wide; built in December, 1840.

There were also churches at Laredo and Isleta.

About this time an event occurred which caused some sensation. It was a matter which made Bishop Odin appear before the public but to give another evidence of that integrity and ecclesiastical dignity for which he had ever been remarkable. Colonel Henry W. Karnes had died, and, on account of his military and social merit, preparations had been made in order to bury him with the greatest honors. The clergy of the Church of San Fernando were asked to toll the bells of the Church during the progress of the funeral. This Bishop Odin refused to do. This caused much dissatisfaction among the people, and to such a degree that a public meeting was held in order to condemn the action of the Bishop. We give the resolutions passed at that meeting and the reply of the Bishop to them:

PUBLIC MEETING.

SAN ANTONIO, August 17, 1840.

At a public meeting of the citizens of San Antonio, held at the

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court house on the 17th instant, John D. Morris, Esq., was called to the chair, and John James, Esq., appointed secretary.

The object of the meeting having been explained in a few impressive remarks from the chair, on motion it was

RESOLVED, That a committee of five be appointed to draft a set of resolutions expressive of the regard of the meeting for the memory of our late lamented friend, Henry W. Karnes, deceased.

Whereupon, the following gentlemen were appointed: Geo. Van Ness, Geo. Blow, John W. Smith, Archibald Fitzgerald, who, having retired, returned and reported the following resolutions, which were unanimously adopted :

RESOLVED, That in the death of our lamented fellow-citizen, Henry W. Karnes, this community sympathizes with his adopted country in a loss which will be long remembered by those most familiar with his virtues as a man, and his value as a citizen.

Blended as is his name in the proudest achievements which distinguished the history of our young republic, with a patriotic devotion which knew no selfishness; and a spirit which never flagged in the performance of such services as his country required at his hands; gallant, chivalric, noble; in fine, with every bright qualification which, as a public man and soldier, have earned for him so well merited a destination. Yet even these qualities, brilliant as they were, were not more marked than those which distinguished him in private life, and in all his social relations; his unqualified devotion to his friends; his gentleness and delicacy of feeling; diffuse liberality, and stern, unbending honesty, which interest could not influence and temptation could not shake, will long be remembered as the attributes of him who lived but to illustrate his species, and the land of his adoption.

RESOLVED, That in token of the high regard we entertain for the memory of the deceased, we wear the usual badge of mourning on the left arm for thirty days.

RESOLVED, That the secretary enclose a copy of these resolutions to the family of the deceased, and another copy be furnished to the editor of the *Austin Sentinel* for publication.

RESOLVED, That, in the opinion of this meeting, the Catholic Priests, who have come amongst us, in refusing to permit the bell of the Church to be tolled at the funeral of our lamented friend, have displayed a degree of illiberal intolerance wholly inconsistent with Christian charity, an interference with the habits and customs of this community not warranted by the occasion, and a contempt for our most holy feelings, which call for an expression of our most unmitigated disapprobation.

To these humble Lazarists is due the credit of securing to the Church from the Legislature of the Republic of Texas a confirmation of the right of the Church to hold and possess the old ecclesiastical property in Texas.

He was later summoned to Missouri, and when he reached New Orleans, en route, he was actually in rags. He was appointed Co-adjutor to Detroit, but declined the nomination, upon the advice of his Superior.

When Texas was erected into a Vicariate-Apostolic by Pope Gregory XVI, Father Odin was made its Chief Shepherd, as is remarked in the "HISTORY." He was consecrated in New Orleans March 6, 1842. He entered directly upon his duties. He erected churches in Galveston, Houston, Nacogdoches, Lavaca and other places, and restored some of the old Spanish Missions; some that were not in utter ruins. In 1845 he visited Europe and brought out several missionaries. Two years later the Ursuline nuns began their Convent in Galveston, at his request. In that year (1847) Galveston became a Bishop's See.

He soon after introduced into Texas the Brothers of Mary and Sisters of the Incarnate Word to teach the schools, and secured the assistance of the Oblate Fathers, a community of most zealous missionaries. In the visitation of his diocese his Apostolic labors were attended with extreme fatigue and hardship, as well as great danger. He was often where no Priest had been, and in 1857 he was nearly drowned.

Upon the death of Archbishop Blance, of New Orleans, Dr. Odin was unanimously the choice of the Bishops for the vacancy, and he was promoted on February 15, 1861. Having affectionately adopted Texas, he left it with deep regret, which met a response in the hearts of the people. John Henry Brown (a Baptist) says in his volume of "Texas Pioneers" that "every man, woman and child who knew Bishop Odin in those years of trials and sorrow loved him, and sorrowed when he returned to die at his native home in France."

When he came to Texas she was virtually without a Priest, and with practically ruined churches, but he left her with fifty churches attended by forty Priests, and a thriving College and four Academies.

He assumed his new duties with his usual zeal, although advanced in life and much broken by his severe missionary labors. The Civil War called forth his zeal and prudence, and the services of his clergy in the field and hospital were most consoling. He was a constant sufferer from neuralgia, but gave himself no relaxation from work; so in his nine years occupancy of that See he nearly doubled the number

That, whilst we are ever kindly disposed to the cause of true piety, and have evinced our disposition to foster its growth, without regard to sect or denomination, we have sufficient self-respect to vindicate our rights as citizens, vested by long custom and guaranteed by the example of all liberal communities, and to repudiate a principle which twangs more of the age of the inquisition than the liberality which characterizes the present era.

We ask not Catholic sepulture for our friend, but simply that the bell, which, in a frontier village, has ever been used indiscriminately for civil and spiritual purposes—should be tolled on the occasion of a “nation’s grief.” The refusal we deem unkind, illiberal and impolitic; and whether sanctioned by canonical decree or not, unworthy the age in which we live.

JOHN D. MORRIS, President.

JOHN JAMES, Secretary.

SAN ANTONIO, TEXAS, September 6, 1840.

To the Editor of the Texas Sentinel:

SIR: In your valuable paper of August 29, 1834, there appeared a communication of the resolutions drafted at a *soi disant* public meeting of the inhabitants of San Antonio, expressive of the feelings of the people towards the Catholic Priests who had refused to permit the bell of the Church to be tolled at the funeral of the late Henry W. Karnes.

Had the gentlemen who gave publicity to the displeasure they felt on the occasion of such a refusal sent you likewise for publication the answer in which the Priests justified their conduct, your readers would have been enabled to judge for themselves. As they have omitted what the dictate of common politeness seemed to require, be pleased to insert in your next number the following letter:

SAN ANTONIO, August 20, 1840.

JOHN D. MORRIS, Esq.

SIR: I have just received a copy of the resolutions reported at a public meeting of the citizens of San Antonio, held in the court house on the 17th instant, and after having read them most attentively, I beg you to permit me, through your medium, to communicate to the committee the following reflections:

The death of the lamented Colonel Henry W. Karnes has excited in me the strongest sympathy. I had the honor of but a slight acquaintance with the deceased; but still, in the frequent visits I paid him during his illness, I had a sufficient opportunity to appreciate his noble qualities, and the fame of his great achievements had reached my ears.

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I have truly regretted to witness the premature death that has deprived our young republic of one of its brightest ornaments and most devoted sons, and society of one of its most respectable and useful members. As a private man I would have felt truly happy to have had it in my power to contribute to the pomp of his funeral; no sacrifice would have appeared too great to testify my respect for his memory.

But as an officer of the Catholic Church I have laws to abide by which I can never transgress without going against the dictate of my conscience. Bells are tolled in Catholic Churches on the occasion of a funeral, not to add pomp to the ceremony, but to invite the members of the Church to put up prayers to the Throne of Mercy for the departed soul; and this when the deceased was a member of the Church. The law on the subject I am ready to show to all those who may wish to read it. A civil officer, who, on any occasion, would act contrary to the duties of his office would justly be entitled to your disregard; and why should not the same judgement be passed on an ecclesiastical officer? Had I requested you to let me perform any of our rites on the mortal spoils of a departed man belonging to a faith different from mine, you might have taxed me of illiberality; but when I am enforcing a law I have not framed, but that I am bound to follow, I think that the reproach can not reflect any discredit on my person. You will find me at all times ready and willing to do anything in my power to oblige my fellow-citizens, when in conformity with my duty; but to act against my conscience, I can not. Be pleased to accept the expression of the high esteem with which I have the honor to be, sir, your most obedient and humble servant,

J. M. ODIN V. P. A.

In 1861 when Bishop Odin left Texas for the Archdiocese of Louisiana, we find in Texas forty-two Priests, forty-six Churches and Chapels, Colleges, one; schools for boys, five; academies for young ladies, four; everything had to be done. Above all, this scattered seed had to be preserved and fostered if the Catholic Church should endure in Texas. Bishop Odin is the restorer of religion in San Antonio and the fosterer and propagator of Divine Faith in the Republic and State of Texas.

The following tribute to the virtues and services of Archbishop Odin is from the pen of one of his flock, and is beautifully expressive of the sentiments in which he was held by those whom he had loved and served so well:

"In the death of Archbishop John Mary Odin, religion, though it has gained a martyr, has lost a confessor, humanity has lost a benefactor, and our poor and afflicted country, a true and real friend. With the

of his Priests and churches, and greatly increased the religious institutions.

In 1869 he set out to attend the General Council of the Vatican, and while at Rome secured the appointment of Rev. Napoleon J. Perché as Coadjutor. His health soon compelled him to leave Rome, whence he sought his native place, where he died, after enduring the most intense suffering with all the serenity and patience of a martyr, it being the Feast of the Ascension, May 25, 1870.

* Compiled from Shea's "Catholic Hierarchy in the United States."

Karnes City.

KARNES CITY, situated in Karnes County, of which it is the County seat, is comparatively a new town. The County seat of Karnes County was formerly Helena, but it having no railroad connection the inhabitants of the County found it inconvenient to reach it. So they petitioned the Commissioners' Court to call an election to vote on the removal of the County seat. Karnes City was chosen on account of its comparatively central location in the County, and since it is on the main line of the San Antonio & Aransas Pass railroad; up to that time it was a place of no importance, the first house having been built in 1891. In 1892 it was made the County seat, and in 1893 a handsome court house and jail were erected. It now numbers eight hundred inhabitants, thoroughly progressive and up to date, with good, substantial buildings. It stands on an elevation, affording fine drainage. Good water is had in abundance from a fine artesian well fourteen hundred feet deep, with an inexhaustible supply, lately finished. It is the natural trading point for all that section of country.

Buchel, Wagner & Co., in addition to a large mercantile business, do the banking business of the vicinity, having established in 1891, co-incident with the town.

The land about Karnes City is unusually productive, and is rapidly filling up with a prosperous class of farmers. Cestahowa, a large Polish settlement, is not far distant. At which place there is a substantial Catholic Church.

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longing eagerness of the exile, our good Archbishop pined for his flock in our beloved Southland, and almost to the last moment indulged the hope which grew stronger every hour in proportion to the impossibility of its being realized, that in that dear land his bones would moulder in doubly kindred dust: the dust of the land he had adopted as his own, and the dust which in its loving forms he had made kin to God in supernaturalizing it by his sacred ministry. That hope was baffled; John Mary Odin died where he was born, a confessor by right, a martyr by merit, but without the eclat of martyrdom. His was a strange and eventful life. It was a drama, perfect in its minutest details, though the casual observer may see little in its development to surprise or startle him. The explorers of Missouri's sombre forests, the Boones of Western civilization—those who first penetrated the frowning wilderness of the Far West—have their Coopers, their Longfellows, and a host of inferior writers to wed their daring to immortality. Father Odin did as much as they did and Bishop Odin did much more than they ever thought or dreamt of doing; and where is his panegyrist? Through the vast prairies of Texas—across the American Steppes, the dreary solitudes of which were unbroken save by the savagewar-whoop of the Comanche and Orapajo—that humble servant of a crucified God rode tranquilly on his mule, undismayed either by the awful loneliness or still more awful society around him, with no weapon but a crucifix, no commission but his trust in God."

Bishop Odin was characterized by extreme simplicity. He was gentle, kind and amiable, and never failed to make a friend of everyone who came in contact with him. He was truly a Father to both Priests and people; yet was he unyielding and inflexible where there was question of duty to be done or of the discipline and rights of the Church to be upheld. He practised evangelical poverty on his own person, he was an able financier and a good provider for the needs of the Church. A special providence seemed to direct all his actions. Once when traveling between San Antonio and Nacogdoches, with Father Timon, he was by accident separated from his companion. After awhile he met a man who asked him if he were a Catholic Priest. On learning that he was, the man expressed his astonishment, and begged him to go with him. He led him to a lady who was on the point of death and who did expire next day; but who had persistingly declared that she could not die until she had seen a Priest and received the last rites of the Church.

The Rev. Michael Calvo C. M. remained pastor of San Antonio until 1852. The Rev. Father Giraudon and the Rev. C. M. Dubuis were successively appointed Parish Priests of San Fernando. During

The Catholic Church and the Indians.

IN VIEW of the recent bitter contests which took place in the United States Congress, at the instigation of the A. P. A.'s and their allies, in connection with the work of the Catholic Church among the Indians, and in view of the successful labors of the Franciscans among the Indians in this section, during their short sojourn in years long since past, we subjoin this article from the pen of C. H. Collins, a protestant, speaking of the old Mission on the San Antonio river, who says :

"The Franciscans (a religious order founded by St. Francis d'Assisi) founded all the Missions. * * * All accounts attest the fact that the Indians, who remained long in the Missions, became attached to their spiritual guides and the form of their worship, and no one has ever failed, at least to give these pioneers of religion deserved praise. Their toils and privations evinced their faith. Their patience and humility should satisfy the world of their sincerity. Until the present century the Catholics did more for the cause of Missions than the Protestants. Protestant missions have always been failures among rude and simple people, while Catholic Missions have been as successful as it is possible for such things to be. The only practical solvent for all our troubles with the Indians is to exclude every Protestant political shark from their councils and turn over their religious instructions to the devoted Catholics. I, who am a Protestant, say this thing because it is true. There is no well defined instance of any tribe, nation or people that has been civilized by Protestant missionaries in their peculiar manner without a total or partial destruction of the people."

The above is from the *Catholic Review* of June 5, 1897. It is certainly refreshing to find at least an occasional non-Catholic who can get beyond his doctrinal prejudices and courageously accord credit where it is obviously due, and to acknowledge the worth and success of methods or causes, although he may not be willing or desire, to seek or find the principle, or bed-rock, upon which they rest,—“the reason why?”

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his administration Father Dubuis built the Ursuline Convent and St. Mary's Church of which he became the first Pastor, until his election as second Bishop of Galveston.

The missionary life of Bishop Odin's successor, both as Priest and Bishop was substantially a counterpart of the life of Monsignor Odin. Their labors, sacrifices, and sufferings were alike heroic and fruitful: yet beauty in variety marks the spiritual as well as the material creation of God.

Bishop Dubuis was cast in a more rough-hewn and rugged mold—both physically and mentally. He had an iron frame, which seemed impervious to fatigue; indomitable energy and a fervid generous faith, which took count neither of difficulties nor of dangers. One day his Lordship started on horseback accompanied by an Oblate Father from Brownsville enroute for Rio Grande City, one hundred miles distant. "Enroute" said he. "We must get to our destination early to-morrow." "Bishop," said the Father: "It is impossible to get there to-morrow by 12 M. the roads are too bad." "We must" said the Bishop. And with two yards of stringed meat in their saddle bags, they started and arrived at Rio Grande City before twelve. Under this rugged exterior was hidden a kind and gentle heart.—"Courage, little kid," he would say to his weak companion, whilst handing him the last crust of bread or the last drop of wine in his flask, "we will soon have plenty—courage our life is hard, and it is embittered by the thought that so many around us do not understand us, nor appreciate our work; but the saving of one soul is a grand thing, and our humble labors will, by God's mercy, be the little seed of a great harvest in the future." When building his first church at Castroville and St. Mary's of San Antonio with little or no means, at his command he was architect, mason and carpenter. He thus materially advanced the work and inspired others with generosity to aid him. He never postponed a necessary journey, or deviated from his course, because of an impending danger. He took St. Paul's words literally and decided that his life was not as valuable as his soul, nor as the souls of others. He was twice taken prisoner by the ferocious Comanches.

On the 23 of November, 1862, Father Dubuis was consecrated Bishop in Lyons, France, and on the following Good Friday the Right Rev. Mgr. Dubuis with twelve students reached New Orleans. Unable to land at Galveston which was then blockaded he reached Matamoros, Mexico in April 1863, and with three Priests, crossed over to Brownsville. The following Sunday the Bishop took formal possession of his diocese, officiating pontifically. The late Rev. S. Bufford, V. G. was one of the Bishop's companions as also was the actual Bishop of San

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Antonio, the Right Rev. J. A. Forest, who, having been lately ordained in New Orleans said his first Mass in the Church of Brownsville.

The little party started by land for San Antonio with two ox-wagons, the journey taking twenty-two days. Bishop Dubuis worn out by his arduous labors and bowed down under the weight of advancing years, returned to his native land in 1881, where he died in 1896.

Rev. Father Sarry was attached to the Church of San Fernando during the years 1866, 1867 and 1868. Then Rev. Father Anstaett was



CATHEDRAL OF SAN FERNANDO.—REAR.
Photo by Rothwell.

appointed Administrator until 1871, Father Sarry became the Parish Priest until 1877. The latter was succeeded by the Rev. J. C. Neraz who administered the Parish till 1880, being also Vicar General to Bishop Pellicer.

On September 27, 1868, the foundation stone of the San Fernando Cathedral was laid. This building as it now stands is a mixture of the old and new styles of architecture. On this site originally stood the Parish Church of the Capital Town of San Fernando. That old building was distinctly different from the Missions, for it was built to meet the needs of the growing settlement around what is now known as the Main and Military Plazas, a settlement that was eventually to combine with the Presidio and Mission del Alamo and at last become San Antonio de Bexar. Soon after the arrival of the Canary Islanders, who had come with grants and privileges from the King of Spain, there was a demand

Rt. Rev. Anthony Dominic Pellicer.*

First Bishop of San Antonio, Texas.

ANTHONY DOMINIC PELLICER was born December 7, 1824, at San Augustine, Florida. He was descendant of the brave leader of the Minorcans of New Smyrna, who in the last century revolted against the tyranny of Turnbull, and marched to San Augustine, where they revived Catholicity.

Anthony Dominic made a college course at Spring Hill (Jesuit) College, near Mobile, when he chose to devote his life to the service of God. He was ordained on the beautiful Feast of the Assumption, August 15, 1850, after which (now Rev. Fr. Pellicer) he was sent to St. Peter's Church, Montgomery, Alabama, where he spent several years. In 1865 he was recalled to Mobile, and became one of the active Priests attached to the Cathedral; he was one of the Bishop's consultors, and who, in 1867, appointed him as his Vicar-General.

During the Civil War he was Chaplain, and showed himself unremitting in his attentions to the sick and wounded. His zeal and devotedness deeply impressed those not of his faith, and hundreds sought his guidance.

When the diocese of San Antonio was created the Very Rev. Dr. Pellicer was chosen to be its first Bishop; he was consecrated at Mobile on the Feast of the Immaculate Conception (December 8) in the year 1874. He soon after departed for San Antonio, where he arrived and was formally installed on Christmas eve.

He immediately applied his zeal to his new field, making the visitation of his diocese as early as practicable; to do this he sometimes had to travel in wagon and at other times on horseback, which frequently forced him to pass the night in the open prairie or wooded valley.

He thus gained a practical understanding of the trials of the earlier missionaries, and also acquired a thorough knowledge of every parish in his diocese, to supply the needs of which he applied his best energy and means. Under his impulse new churches and schools were established in many places, and to carry on the growing work he secured the assistance of many zealous Priests.

His warm heart was truly in his work, and in his incessant labors he thought not of himself, so, as often occurs to the "willing spirit,"

for a place of worship. On February 17, 1738, the project took definite shape, and the Church of San Fernando was rapidly built. The Missions were rather for the use and benefit of Indian converts, although they served also for a political purpose, viz. to firmly establish the frontier lines and territory of Spain. For a century and a quarter this Church fulfilled the needs of the population; in the mean time the settlement became known as San Antonio de Bexar. The town began to grow rapidly and the need of greater church accommodation was felt. On September 27th, 1868, the corner stone of a new structure was laid, and in order that there should be no interruption in the services, the new church was built around and over the old, which was removed when the new was built around and over the old church, which was removed when the new was sufficiently completed. The curious polygonal western portion facing Military Plaza with its moresque dome is all that remains of San Antonio's pioneer Church.

The new Church was opened on October 6th, 1873, and was then constituted a Cathedral, since in the near future the new diocese of San Antonio was to be erected. This was done on September 3rd, 1874, and the Very Rev. A. D. Pellicer, D. D., was appointed the first Bishop. He was installed in his new See on Christmas Eve, 1874.

At that time the diocese had about 40,000 Catholics who were attended by about thirty-five Priests, making it evident that the labors of Bishops Odin and Dubuis had been blessed, and that the seed they planted had borne and continues to bear rich and abundant fruit.

* * * * *

NOTE:—The foregoing pages compiled from the old Records of the Church of San Antonio, and a few old documents found here and there, bearing on the evangelization of Texas, show the establishment of the Church in San Antonio, the centre point from which irradiated those bands of Holy men who enlightened those numerous Indian tribes, throughout the province, sitting in the darkness of error. From our researches we became convinced of the following conclusion, viz: that any one who could obtain access to the archives of Madrid, Spain, and of the two Convents still existing (although barbarously crippled and expoliated by the Mexican Government) at Querétaro and Guadalupe (near Zucatécas), and also consult the Records kept in the city of Mexico, could write some of the most interesting pages of ecclesiastical history of the United States.

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CHAPTER VIII.

OUR RIGHT REV. BISHOPS.

As already stated in the biographical sketch of the Right Rev. Bishop Pellicer, he, from the first took up his new labor with great zeal. Being a stranger to Texas, he had to become acquainted with his diocese. He began that task as early as he could.

In so large a diocese, one may well understand that the calls on and the duties of the Bishop are very numerous, and if continued will tell upon even the most robust constitution. It was thus that Bishop Pellicer's health gave way, and after somewhat over six years of labor in Texas, he peacefully expired April 14th, 1880, at his residence, adjoining St. Mary's Church, (now the residence of the Oblate Fathers.)

Upon the death of Bishop Pellicer, the Rev. Father J. C. Neraz who was his Vicar General, was appointed Administrator of the diocese, and in time made successor in the See. He was consecrated on May 8th, 1881, at the San Fernando Cathedral;



RIGHT REVEREND A. D. PELLICER.
First Bishop of San Antonio.

the Right Rev. Fitzgerald, Bishop of Little Rock, Ark., being the consecrator. A large number of the Bishops of the Arch diocese were present. The Catholics, as parishioners and as members of societies, turned out *en masse*, to honor the Bishop-elect. He was escorted with great demonstrations of joy to the Cathedral, where for the first time the impressive ceremony of the consecration of a Bishop was witnessed.

his health gave away, and he yielded back his soul to God on the 14th of April, 1880.

His funeral obsequies took place at his Cathedral, where his remains are entombed (as shown by the stone slab) in front of the high altar at the head of the middle aisle.

* Compiled from Shea's Catholic Hierarchy.

* * * * *

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With Bishop Neraz it was different than with Bishop Pellicer. He had long resided in Texas, had done extensive missionary work throughout the state and was in consequence perfectly acquainted with the country and the people.

Bishop Neraz, like his predecessor, was a man of God, appreciating the value of souls, and ever anxious, therefore, for the propagation of the faith. As will be fully set forth in his biographical sketch it will be seen that he was unremitting in his attention to the wants of his own diocese and those of the Vicariate of Brownsville of which he was administrator from the death of Bishop Manucey until the appointment of the present Bishop, the Right Rev. Peter Verdagher. For many years Bishop Neraz was a great sufferer, and took up his residence at St. John's Orphan Asylum in order to receive the necessary attention from the Sisters in the Hospital close by. He died on November 15th, 1894.

His funeral took place on November 19th, 1894, all the Catholics of the city took part in the obsequies. At his personal request, he was interred in the San Fernando Cemetery, instead of in the Cathedral, as was Bishop Pellicer.

The Right Rev. J. C. Neraz, had for his Vicar, the Rev. Father S. Buffard, who was appointed the Administrator upon the death of the Bishop and who served in that capacity until the election of the new Bishop, the Rt. Rev. J. A. Forest of Hallettsville.

* * * * *

The Priests in charge of San Fernando as Pastors, were, the Rev. Father Genolin, from 1881 to 1890, followed by the Rev. Father J. A. Dumolin to 1895, who was succeeded by the Rev. Father Juan de Dios Muñoz, the present incumbent.

CHAPTER IX.

VISITORS AND EVENTS.

In the course of time the old Mission Church showed signs of modern improvements. The eastern wall was demolished and the two side-walls extended in the same direction, which gave a vast auditorium to the future Cathedral. The tile pavement was removed and wooden flooring substituted, and pews put in. Shortly after San Fernando became the Cathedral of the diocese of San Antonio, a grand organ was inaugurated, which was followed by the purchase of stained glass windows.

VISIT OF HIS EMINENCE, JAMES GIBBONS.

The city was honored with the visit of Cardinal Gibbons and the Cathedral was the special scene of this great event. On October 29,

Our Divine Saviour.

AS DESCRIBED BY THE ANCIENT ROMAN OFFICIAL.

THE FOLLOWING description of the personal appearance of our Lord Jesus Christ as seen by men among whom he lived while on earth, can not but be of interest to all. To those especially who do love, or should love Him, and who hope to spend eternity with Him, it will be a most agreeable assistance in picturing Him to their minds. And to those who have not the happy consolation of looking upon Him as their Redeemer and eternal reward, it will be of interest to know what manner of man He was.

The description we give is compiled from articles that have appeared in the press at times, and which claim to be a substantially correct translation of the original letter at Rome, which has come down through the corridors of time.

It was the custom of Roman Governors to advise the Senate and the people of such material things occurring in their Provinces. In the time of Tiberius Caesar, Publius Lentullus, Governor of Judea, wrote the following in a report to the Senate: "There is now in Judea, in these our days, a man of the most exalted virtue, who is called Jesus Christ. The Jews believe him a prophet, and his disciples not only accept Him as the Prophet of Truth, but love and adore Him as the Son of God. By the slightest touch or simplest word He scatters pestilence and heals the most loathsome maladies, and at His bidding the silent dead rise up in health and live upon this earth again.

In stature He is somewhat tall and comely, with a dignity at once attractive and impressive. His reverend countenance is such as beholders may both love and fear. His beautiful hair is the color of a chestnut full ripe, plain to His ears, whence downward it is more wavering, flowing gracefully about His shoulders. In the midst of His head, above His noble brow, it is parted after the manner of the Nazarenes. His high forehead is plain and delicate; His face is without spot or fault, and beautified with a lovely color; His nose and mouth are formed so nothing can be reprehended; His beard is full, alike in color with His hair—not very long, but parted; His look is innocent and mature; His eyes are grey, clear and quick, seeming ever to hold in their unfathomable depths the shadow of coming sorrows. In reproving He is majestic; in admonishing, mild and sweet mannered; in conversation pleasant, though characterized with a gravity that becomes Him

Continued on page 84.

1887, in returning from a trip to California, His Eminence, Cardinal James Gibbons, stopped in our city. The Catholics had but a few hours notice of his coming, but they quickly organized. The news spread rapidly through the city; the various Church and benevolent societies were soon in readiness and a splendid reception was given to the distinguished Prelate. At the station he was met by the late Bishop of San Antonio, the Right Reverend J. C. Neraz, his clergy, the Mayor (the Hon. Bryan Callaghan) and a vast concourse of people. As he stepped from the train the Bishop introduced the Mayor, who cordially welcomed him to our city.

The crowd pressed around him, anxious to shake hands with him. As soon as he could release himself he was directed to a carriage, in which were seated by him the Bishop and Mayor Callaghan, and was driven to the Bishop's residence. The next day was Sunday, and it was announced that His Eminence would preach in the Cathedral at High Mass. The clergy, the societies and citizens went to the Bishop's residence to meet the Cardinal and escort him to the Church. Solemn High Mass was sung in the presence of His Eminence clad in his insignia of office. At the Gospel he ascended the pulpit and preached a practical instruction from the Gospel of the Sunday which referred to the image and inscription of Caesar on the coin of the tribute. The coin was the soul, the image on it, God's, and His Eminence fittingly spoke of the respect and care due it. The audience filled the large Church to its capacity, and was representatives of the cosmopolitan population of San Antonio. As His Eminence had to leave the city that afternoon, there was no public reception, but many called on him at the Episcopal residence, and were highly pleased at the cordial manner in which he entertained them during the few minutes of audience which he granted them.

The Rev. Placide Louis Chapelle, then the Rector of St. Mathew's Church, Washington, D. C., but now the Archbishop of Santa Fé, N. M., who accompanied His Eminence, preached in St. Mary's, also, at High Mass.

In the afternoon the distinguished party was escorted to the station by members of the clergy and laity and boarded the train, going east to New Orleans.

THE PAPAL JUBILEE.

A meeting of the Catholic clergy and representatives of the various Parishes and societies of the city was held at the Bishop's residence to arrange for a grand celebration of the Jubilee of His Holiness, Pope Leo XIII. A committee of arrangements was appointed, who adopted the following programme for the celebration :

On Saturday, December 31, 1887, at 9 A. M., Pontifical High Mass

well. It can not be said that any have seen Him laugh, but many have seen Him weep. In proportion of body excellent; His hands and arms most delicate to behold. In speaking very temperate, modest and wise. Truly, a man for His remarkable perfections surpassing the children of men."

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was celebrated in San Fernando Cathedral by Rt. Rev. J. C. Neraz, Bishop of the Diocese, who, at the close of the Mass, bestowed the Papal Benediction. Representatives of every Catholic society and Parish in the city were present.

On Sunday, January 1, all societies, schools and congregations in the city assembled at their respective churches at 2:30 P. M. and marched in procession to the Episcopal residence, where they took places assigned to them by the grand marshal.



CATHEDRAL OF SAN FERNANDO.—FRONT.
Diocese of San Antonio, Texas.

Promptly at 3:30 P. M. the procession moved from the Episcopal residence and took the following line of march :

North on Dwyer Avenue, Main Plaza and Soledad Street to Houston Street, east to Alamo Plaza, south to Commerce Street, west on Commerce to Main Plaza, south to main entrance of San Fernando Cathedral. When the procession entered the Cathedral, Pontifical Vesters were sung, and the celebration closed with solemn benediction of the Blessed Sacrament.

COLUMBIAN CELEBRATION, OCT. 21ST., 1892.

The Catholics of San Antonio did not fail to join in the general enthusiasm roused all over America on the occasion of the 400th anniversary of the discovery of America. If Columbus had the counsel and

Right Rev. J. A. Forest.

BISHOP OF SAN ANTONIO, TEXAS.

OUR PRESENT, most worthy Bishop, like most of his predecessors, is the honored son of Catholic France.

He was born December 25th, 1838, at St. Martin, Germain, France; the son of a well-to-do farmer. He received his early instruction (to the age of 13 years) from the Christian Brothers; after which having determined to give his life to God—he attended the College of St. Jaudard for six years; then two years at the Seminary of Alix, pursuing philosophy and mathematics; which was followed by three years at the Seminary of Lyons in the study of theology.

After completing his course, he enlisted in the service of the American Missions, accepting the invitation of Right Rev. Bishop Dubuis, to come to Texas. On January 3rd, 1863, he and more than fifty other missionaries set sail, for the new world, where, after sixty long, rough, tedious days at sea on a sailing vessel, they arrived at New Orleans. It was about three days after the city was taken by General Ben Butler, who refused them admission at first, thinking them to be perhaps French Officers, coming to aid the struggling Confederacy.

In April, 1863, our young Missionary was raised to the Deaconship, having received the other minor orders in France. In May he was ordained as Priest, and immediately departed for Mexico, arriving at Bagdad, from whence he went on foot to Matamoros (in company with Rev. Frs. Buffard and Savoye), at which point he crossed the Rio Grande to Brownsville, where, in Texas—his promised land—he offered to God, for the first time, the Most Holy Sacrifice of the Mass.

Spending a few days in Brownsville, he set out (also Rev. Frs. Buffard, Savoye and McGee) with a train of ox-carts for the always prominent city of San Antonio, where they arrived after a trip of over three weeks. Many were the exciting and varied scenes witnessed in those days, which were both new and astounding to our young Apostle, fresh from College and Christian civilization. On the morning after his arrival, having found a man hung on one of the large trees at the front door of the Priest's house (where St. Joseph's Orphan Asylum is now), he and a brother Priest armed themselves with a large cross-cut saw and cut down the whole row, in order to remove the temptation from others who might wish to repeat the vicious act. Thus he proved at the onset to possess a spirit of courage, enforced with prudence and

Continued on page 88.

aid of the Franciscan Friars in the realization of his great project, the Catholic citizens of San Antonio could recall the date when Franciscan Fathers came to their city to impart to the then residents the blessings of their ministry. The very name of their city borrowed from a Franciscan Saint, summoned to their mind the whole scheme of the discovery and convinced them of the appropriateness of celebrating the day. For weeks the committees from the several churches held regular meetings to settle the many details connected with the demonstration which was contemplated. The event commemorated was eminently Catholic and in order to prove this to the world, it was judged belittling that there should be the most complete procession of Catholics ever held in the historic city. Accordingly, the congregation of each Church at a given hour assembled at Travis Park and was immediately assigned a place in the procession.

Headed by the Rev. Clergy, the procession with bands and banners moved through the principal streets of the city to the Bishop's residence on Dwyer Avenue. His Lordship was escorted to the Cathedral where a Solemn High Mass was sung, in gratitude to God for the blessings conferred on the country during the last 400 years and to petition Him for a continuance of the same. The choirs of the Catholic Churches combined on that day to present an unusually fine programme of music. After the Mass the procession reformed and proceeded to the dedication and blessing of the new St. Joseph's Hall. The Right Rev. Bishop performed the ceremonies of the blessing. He expressed his pleasure at seeing the progress made by the German congregation, manifested not only in the erection of their Church, parochial residence and school, but in building the first Catholic hall in San Antonio.

The ladies of St. Mary's Parish did honor also to the memory of Queen Isabella. In St. Joseph's hall a few days later, they gave an entertainment consisting of appropriate music, tableaux and recitations. The entire demonstration was worthy of the event celebrated and highly creditable to the Catholic citizens of San Antonio.

VISIT OF HIS EMINENCE, FRANCIS CARDINAL SATOLLI.

Shortly after his elevation to the Cardinalate, and previous to his returning to Rome, His Eminence, Cardinal Francis Satolli, planned a tour through the southern and western parts of the country. Coming from New Orleans he had agreed to touch at San Antonio on the 24th of February, 1896 on his way to El Paso. The Central Catholic Union was requested to aid the clergy in making the due arrangements for the reception. On the morning of the above date the various committees of the societies and a representative of the clergy went half way

foresight, which traits still endure for God's sake and the salvation of souls.

Father Forrest stayed a month in San Antonio, and then went to St. Mary's, in Lavaca County, four miles west of Hallettsville, of which he was placed in charge, together with all the Missions of Lavaca, Fayette and Gonzales Counties. He was a stranger in a strange land, with no knowledge of the people, or their language, the needs of whom he was to administer. But his faith was a column of fire, which lighted his path through this period of darkness; his hope stimulated his natural courage, and his abundant charity was the motive power that propelled him in all things. In three months he had practically acquired the English and Bohemian languages, and thus he continued onward.

Having accepted and begun these arduous duties for love, he happily continued them for love, and his love has been blessed. The old adage that "love makes labor light" may be applied even to religious work. His devotion to his flock soon won their confidence and affection, and it is stated to their credit that they have never failed nor flagged in their loyalty to him. He was not only their spiritual Father, but proved himself a sympathizing friend and a wise counselor.

That his disposition is one of great contentment and humility is indicated by the long term of years spent in the same section, where he labored for thirty-two years with undaunted courage and exceeding patience, accomplishing unmeasured good for the holy faith and the sanctification of souls.

When his Missions grew and he required help, Rev. Fr. Martiniere (now Vicar General of Dallas) was assigned as his first assistant. Since that, about fifteen of the Priests of the Diocese have successively labored with him as assistants.

When Father Forest first went to St. Mary's the place of worship was a little log hut, and his dwelling was in harmony with it. These, however, served as headquarters for many years, during which and since he has caused many churches and schools to be erected throughout the district under his care. In fact, their numbers are so great as to deservedly entitle him to be called, as he is, the "Church builder."

In the various undertakings, which were carried on most often under very adverse circumstances, both as regards means and labor, Rev. Fr. Forrest proved himself more than generous in giving over his own means or patrimony, and ever promptly set the example of unselfishness and industry by pulling off his coat when necessary and doing any kind of labor needed, such as burning lime, mixing mortar, and even to taking a five-yoke team of oxen and going forty miles to haul rock for his Church. His confidence was in God, and his special

Continued on page 90.

between this city and Galveston, on the Southern Pacific railroad, to meet this Prince of the Church. Several Priests had boarded the train as it came from the eastern direction. On reaching Marion station the committee from San Antonio entered the car occupied by His Eminence and Secretary. With all the affability of the courtier he received the several gentlemen as they were one by one introduced to him and chatted freely with them. The train reached San Antonio about 4:25 P. M., and, notwithstanding that it had rained heavily the whole day and made the streets very muddy, a great multitude had assembled around the station eager to get a glimpse at the one who had been so prominent in the serious questions which agitated the Church of America during the late years. Fortunately, however, the rain had ceased a few minutes before the arrival of the train and the sun shone out brightly through the scattering clouds and spread gladness everywhere. The procession was a long one, and proceeded to the Cathedral. At the door the Right Rev. J. A. Forest, Bishop of San Antonio, and the Right Rev. P. Verdagner, Vicar Ap. of Brownsville, received the Cardinal with the ceremonies prescribed for such an occasion and conducted him into the Sanctuary.

After kneeling a few minutes in prayer His Eminence went to the throne when the Bishop of San Antonio in his name and that of the clergy and people bade him welcome to the historic city of the Alamo. His Eminence answered in Latin and bore out his reputation as an orator of superior merit. The procession reformed and escorted him to the Episcopal residence. He appeared on the balcony surrounded by the Clergy and Mr. Ed. Dwyer representing the Catholic laity of the city delivered a brilliant, florid and sound oration in which he professed the unyielding allegiance of Catholics to the Pope while being loyal to the constitution of this country. The Cardinal then retired for the night. The next morning he said Holy Mass at 9 o'clock at the Cathedral. The Right Rev. Bishop of San Antonio entertained at dinner, His Eminence, the Right Rev. P. Verdagner, Vicar Ap. of Brownsville, who had come expressly to meet the Cardinal, the priests of the city and others visiting from the country parishes. After dinner, carriages were provided by the Committee of the Catholic Central Union to take His Eminence and suite to the various institutions of learning and charity. He visited St. Mary's Church; St. Joseph's; St. Peter Clavers (colored); St. Joseph's School, the Ursuline Academy and the community of the Sisters of the Incarnate Word at the Santa Rosa Infirmary and the Alamo City Public Library.

The Italian colony made a special call on His Eminence in the evening and presented him with a memorial address. This closed the social

friend was St. Joseph's, of whom he would say—regarding something accomplished—"St. Joseph came to my assistance, or I could not have succeeded."

He visited his native land twice since his adoption of Texas as his home; once in 1872 and then again in 1889.

Upon the death of Rt. Rev. J. C. Neraz, which occurred in November, 1894, Rev. Fr. Forest was chosen to succeed him, and he the third Bishop of San Antonio. He was consecrated by the Most Rev. Francis Janssens, D. D., (Archbishop of New Orleans) on October 28, 1895, at the Cathedral in San Antonio, which occasion was a most popular demonstration. It is computed that 25,000 persons took part in the procession; there were also quite a number of the most prominent dignitaries of the United States present, they being on their return from the solemnities of crowning the miraculous picture of Our Lady of Guadalupe in the City of Mexico.

In closing these few remarks we may state that the work he has accomplished, the conversions he has brought about, the good he has done among all classes, and the esteem in which he is held, bespeak his worth more eloquently than words. His highest encomium consists in having remained thirty-two years in the same Missions, which he left without incurring the censure of a scrutinizing public, and without having made a single enemy.

During the first year of his Episcopate he has visited all the Parishes of his Diocese, even the remotest, which had never before enjoyed the visit of a Bishop. All foretells a prosperous and fruitful reign, which indeed is the heartfelt prayer of his devoted children.

Compiled from the Southern Messenger.

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events in connection with the Cardinal's visit to the city. On the following morning he bade farewell to the reverend clergy and lay gentlemen who had accompanied him to the station and departed with the train going to El Paso. Bishop Forest and the Rev. A. Dumoulin went with him as far as this point.

CHAPTER X.

THE CHURCH AT HALLETTSVILLE AND VICINITY.

From a lecture on the "Early Texas Missions," delivered at St. Xavier's College in St. Louis, Missouri, on June 24, 1877, by Very Rev. Canon Thos. Johnston (a former Pastor of St. Mary's Church in San Antonio), we extract the following : * * * "The last of these great Franciscans was Padre Diaz, who was killed by the Indians near St. Augustine in 1833. This was a season of strife and struggle, of turmoil and disorder, during which Texas independence was secured.

"At this time an event took place very favorable to the English speaking Church in Texas, when quite a number of families went to Texas from Perry County, Missouri. They were mostly Kentucky stock and Catholics. They were without a Priest.

Father Edward Clark and Fr. Hayden, natives and residents of Kentucky, hearing of their spiritual condition, volunteered to go to their assistance. Father Clark lived and labored in Texas for eighteen years, and Fr. Hayden lived scarcely as many months.

When Fr. Odin visited Texas in 1840, he visited the Lavaca settlement, made by the Missouri Catholics. He received a joyful welcome from them, for they had known him in Missouri. Here he met Fr. Clark for the first time.

* * * * *
Bishop Odin brought over many Seminarists from France for the Texas Missions, whom he sent to Barrens, Mo., to learn English. Many have been called to their reward, but some still labor and cherish many pleasant recollections of Barrens. * * * Thus you will see how closely Missouri is identified with the Church in Texas."

Rev. Fr. Clark it was who built St. Mary's Church on Smothers' Creek, four miles west of Hallettsville, in 1840. The rude dwelling there was built by the Rev. Fr. Padey about 1850. Here it was that Fr. Forest (now Bishop) began his Missionary work. In those early days the hostilities of the Indians were so great that the work accomplished was done, so to speak, with rifle in hand, always to be prepared for an unexpected attack from those murderous marauders.

St. Mary's Church was remodeled in 1887 by Fr. Forest; it was

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re-ceiled and a new belfry erected. It is a building 40 by 100 feet, with a tower 105 feet high; its construction is massive, 80,000 feet of lumber having been used. It seats about 500 persons, and cost approximately \$5,000.

The Church in Hallettsville is a handsome stone structure, dedicated to the honor of the Most Sacred Heart of Jesus. The stone for it was gotten from the Muldoon quarry, hauled on ox-carts at the rate of about one load a week. The building was commenced in 1873 and completed in 1881. It has cost \$35,000, and is considered the handsomest Church in that section.

Hallettsville has also a pastoral residence, in harmony with the handsome Church, and enjoys the blessing of a first-class school for the education of young women, that of the Academy of the Sacred Heart, conducted by the Sisters of the Incarnate Word and of the Blessed Sacrament.

Hallettsville is the center of an intensely Catholic territory, where thrive the many different beautiful Catholic societies required to fulfill the needs of the various phases or departments of Christian Catholic life. A particular mention may be made of the very successful branch of the Catholic Knights of America.

A Church dedicated to St. John, the Baptist, was commenced in 1865 at Antioch, and was completed in 1891 at a cost of \$4,000.

The Church at Yoakum is that of St. Joseph, which was commenced in 1869 and completed in 1876. It is of stone from Rocky Creek. Yoakum has a Pastoral residence and a Parochial school.

Hallettsville,

foremost city between
3,000 inhabitants and
happily situated, lying
Texas. It has never had,
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Shiner has the Church of Sts. Cyril and Methodius, built in 1891 at a cost of \$5,000.

St. Joseph's is also the name of the Church at Moulton, which was commenced in 1889 and completed in 1892, costing \$5,000.

All of the above churches were built by Rev. Fr. Forest, although at present they each have resident pastors.

CHAPTER XI.

THE CHURCH AT VICTORIA.

In July of 1840 the Rev. E. Estany was in charge of the Church at Victoria. Following him in close succession came the Rev. Jas. Fitzgerald, from December of 1847 to 1849; Rev. Jas. Giraudon from 1850 to 1852; Rev. J. Anstaett, from 1854 to 1856. The Revs. B. O'Reilly, Querat and Kuntzman also exercised the ministry for some time at Victoria. Things took a more progressive turn when the Very Rev. A. Gardet became Rector of St. Mary's Church at Victoria. He erected the tower of the Church, took a lively interest in school matters and encouraged the Nuns of the Incarnate Word to build their Convent. This institution has educated many of the leading ladies in Victoria and throughout the state. During Fr. Gardet's administration the College and Diocesan Seminary of St. Joseph were opened for the education of the youth of Victoria and the preparation of Priests for the ministry. Though the Seminary is diocesan, the Bishops of other dioceses have frequently sent to it some of their clerical students whose health might require a mild and dry climate such as is found in Texas. Father Gardet was pastor of St. Mary's from 1856 to 1892 and after his death the Very Rev. L. Wyer who was then President of the College and director of the Seminary became pastor of St. Mary's. The Very Rev. Father now discharges the duties of his triple office with marked faithfulness and the parishioners expect soon to see a handsome new Church erected as the result of his careful management of the finances of the Parish and the generous contributions of the congregation.

About ten miles from Victoria, eighteen from Cuero and on the left bank of the Guadalupe River are to be seen the ruins of a Church and monastery erected in 1714 by Don Domingo Roman. The Church was situated in what is known as the Mission Valley and was called Our Lady of Guadalupe. Judging from its foundation, the Church was about seventy feet long by twenty wide.

The monastery was about eighty-five feet long; another structure placed at right angles with it measured seventy in length. Close by the monastery, as was customary in all the Franciscan Missions, there was a

Victoria,

THE County Seat of Victoria County, is one of the oldest towns in Texas, having been established in 1822, and incorporated in 1836.

It was known far and wide as being headquarters for ranchmen, it being the supply point for all Southwest Texas. It has figured prominently in Texas history and stands to-day the same veritable rock-ribbed giant, overshadowing all would-be rivals. It is on the N. Y. T. & M. R. R., at the junction of the Cuero and Beeville branches, twenty-eight miles from the Gulf, in the heart of a wonderfully productive and healthy country. It has a population of 6,000, and the handsomest residences of any town of its size in the Union, with an elegant court house, opera house, electric light plant, water works, a showcase and sash and blind factory, creamery, cigar factory, three banks, four newspapers, etc., it is no wonder she is keeping her place in the lead. Situated on the banks of the Guadalupe River, a navigable stream, it is only a question of time when Victoria will share the honors with San Antonio, Houston and Galveston. All religious denominations are represented; notably, the Catholics, who have two Churches, a Convent, College and Seminary. The country about is rapidly filling up with a superior class of farmers, principally from the North, many of whom are seeking to be benefited by the wonderful climate.

Victoria is one of the few towns that figures conspicuously in the early history of Texas. It was near Victoria that Col. J. Ward and his men were deceived and taken by the lying Mexican hypocrite, General Urrea, who marched them back to Goliad to be murdered with Col. Fannin and his command, March 27, 1836. The names of Mr. John J. Linn and Mrs. Margaret Linn, of Victoria, enjoy honorable prominence in connection with those days of strife and struggle.

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well which supplied water for the community. The Church and monastery stood on a hill which gave a splendid view of the beautiful Mission Valley. A few hundred steps from the Church there are to be seen four cisterns which probably contained a purer water than that found in the river. About a mile and a half from the monastery on what is known as the Mission Creek, there was a dam, of which only a portion remains; it is a wall five feet thick, twelve feet long and four feet high. Old inhabitants attest to having noticed four arches connected with this ruin, though they can not tell for what purpose they had been built.

Considering the date of the foundation of this Mission may we not ask a question? In 1713 the Friars left the Missions on the Rio Grande and reached San Antonio in 1718. May we not conjecture that at least some of them stopped on the banks of the Guadalupe and established the Mission of that name in 1714?

The last Franciscan to leave that Mission was Father Muro, who in 1833 was recalled to Zacatécas by his superiors.

NAZARETH ACADEMY.

In December, 1866, at the earnest request of Very Rev. Father Gardet, the Right Rev. Bishop Dubuis, then Bishop of Galveston, sent from Brownsville to Victoria, five sisters of the Incarnate Word, to commence a foundation of their Order there. Mother St. Claire, who, in 1852, had been sent from Lyons to Brownsville, accompanied by three sisters, to found the first house of the Order of the Incarnate Word in Texas, was again chosen superioress of the new house. By her wise and prudent management, the difficulties always attendant upon beginnings, were surmounted. The zeal of the good Bishop, who even assisted in the building of the house, and the devotedness of the revered Pastor, all contributed to placing it, very soon, in a flourishing condition. The community at first, consisted of five members. At present it numbers twenty-four sisters. Besides this, the house of Victoria has established several others, all of which are doing much good for religion and education.

CHAPTER XII.

THE CHURCH AT CASTROVILLE.

A characteristic letter from the Reverend C. M. Dubuis the founder of the Mission and Church of Castroville, to a Priest in France.

CASTROVILLE, OCT., 25, 1847.

MY DEAR FATHER: The poor Missionary whom the deserts and the ocean separate from his country, is happy in the thought that his friends

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Castroville

IS THE name of a quiet little town, picturesquely situated on the Medina River, in Medina County, about 30 miles west of San Antonio. It takes its name from Henry de Castro, who brought out the colony that first composed the settlement, more than a half century ago.

Her people have always been peaceable and industrious, and in early days they suffered many privations, and inconveniences, and much loss from the inroads and depredations of the Indian marauders.

That Castroville is distinctively a Catholic town, is shown by the immense cross erected on the top of the hill, called "Cross-Hill," to the west of and overlooking the town. As in other Catholic towns, the beautiful custom of the Corpus Christi procession, winding its way through its streets to altars erected therein, still maintains, having the respect and admiration of those not of the faith.

Like many an other town Castroville did not understand at the time, the necessity of securing the railroad; they near-sightedly imagined that the railroad would have to come to her, and for that reason neglected to raise the required bonus. The railroad therefore went about six miles south of her, and from that time on she began to decline. Later on her people tried to build a tap line from Lacoste up, but for certain reasons failed, and it has never been attempted since. Her population, which in her best days was about 1,000 souls, is now decreased to five or six hundred. Her property or realty values have depreciated perhaps 75 or more per cent.

Not only did she suffer from the railroad misfortune, but since she is not in or near the center of the County, Hondo City which is, and which furthermore is on the railroad line, claimed the better right to be the County seat, and after several unsuccessful attempts, did finally succeed in removing it from Castroville to Hondo City, by a two-thirds vote of the people of the county.

Notwithstanding her sore reverses, she still has her busy people, enjoys good schools, and several churches, makes good crops, raises fine stock, and hopefully looks for the day when a new railroad will rumble and roll right to her heart. Several ample business houses do business there, and comfortable neat dwellings abound. A well built dam across the Medina River provides a water power which is used by her able and progressive citizen, Mr. Joseph

expect the repose of a sybarite. The next day I visited my flock and learned the nature of the soil on which I was to endeavor to scatter the seed. I soon found that nearly every nation had furnished its contingent to my Parish. It was chiefly composed of Belgians, Dutch, Prussians, Westphalians, Hungarians and Austrians, about 1,300 emigrants, many of them Germans, who spoke a kind of language which belonged I should fancy, to no country. Never mind, I resolutely set to work and after three weeks attempted to publicly speak their jargon. Now, the first difficulties have been overcome. Even the heretics came to me to have their young children baptized and they send the elder ones to Catechism. I have given 500 Communions.

Besides the colonists there were the Indian tribes to evangelize. I can tell you something about these redoubtable savages. I have made their intimate acquaintance for I have been twice captured by them. On the 17th of June, as I set out at daybreak to go to celebrate the Holy Sacrifice at Quihi, where these cannibals had lately killed seven persons, I saw nine Comanches about two hundred paces off. I could not think of flight, I doubt whether I had time to even dream of it—the Indian's horse is as swift as his arrows. All I knew was that these savages introduced me to a new world. But scarcely had I told them that I was the captain of the Church, when I found myself lifted on their horses and pressed by turns to the rude breasts of the chief and his followers. Not a smile on their lips or their faces qualified this singular drama, which though it lasted but a quarter of an hour seemed to me sufficiently long. The upshot of it was that they wanted whiskey; they must have it without fail, and woe to me if I had any, for with the first drop of brandy their respect for the captain of the Church changes into the war whoop. The Comanche warriors are prodigies of valor and daring. The Mexicans have never been able to resist this tribe of 60,000 braves. In my district on the Frio River, a detachment of 12,000 men is camped and it is more than enough to annihilate the civilized people of Texas if Providence had not imposed an insuperable barrier to their implacable and resistless power. The Comanches, like the Lipans, their faithful comrades in brigandage and devastation, cannot live in bands of more than a hundred, because having no subsistence but the chase they are compelled to scatter in pursuit of their prey. Their religion defies everything which acts powerfully on their senses or which inspires them with terror. The sun is the principal object of their worship. Every Comanche bears its image suspended around his neck and two crescents in his ears. A sun is also painted on his shield and beneath is a little bag containing a stone which renders them invulnerable. To superstition they join the manners of cannibal tribes; even the ties of

Courand, in running his splendid flouring and grist mill, and cotton ginning plant. He also uses steam, and has acquipped the plant with every modern advantage. Mr. P. Youngman and Mr. Fouss are numbered among her leading business men.

In Brown's "Texas Pioneers" we are told that Mr. Castro brought over 5,000 immigrants from Europe to Texas. President Houston appointed him Texas Consul General to France.

On September 3rd, 1844, the first colony reached their destination and formally inaugurated the settlement. To name it in honor of Mr. Castro, was the unanimous desire. Mr. Castro proved himself a Father, in supplying the necessities of the colonists, expending, about \$150,000 of his personal means.

Brown also says that Bishop Odin laid and blessed the corner stone of the first house dedicated to God's worship,—which service was rendered before the settlers had completed respectable huts, in which to shelter their families.

Last Wills or Testaments.

HAVE you a will to make? If so, it is well to make it and to be sure to give our Lord and Master a place and share in it, in the persons of the poor and helpless. Holy Scripture says that "*He who gives to the poor lends to the Lord,*" who will repay it an hundred-fold.

All things belong to God, and those who have them are simply permitted to use them for awhile; they can, therefore, well afford to give Him or His, a portion. Our Lord says, "*Amen I say to you, as long as you did it to one of these, my least brethren, you did it to me.*" (Matt. XXXV., 40.) And St. Vincent de Paul has said: "Those who love the poor in life shall have no fear of death."

If you have already made your will, and have forgotten or failed to give God His portion, quickly add the necessary codicil to that effect. Also, note that outside of the abandoned foundling, the poor little orphans, the pitiable incurables and destitute old people, there are those living about among us as neighbors and friends who are the accidental poor; the worthy, industrious poor; those who are temporarily poor or needy during some misfortune, who hide their sorrow, yet all of whom deserve help, and to give it is a wondrous good work.

Now, while no medium or channel of distribution is absolutely perfect, we will say that outside of the regular institutions the best means to reach the poor is through the Society of ST. VINCENT DE PAUL. Bequests may be left to the Superior Council, to Local or Particular Councils, or to Parish Conferences. Small sums can be sent or handed in, or dropped in their "Poor Boxes."

blood cannot soften their savage nature. The Indian has no care for his family, his wife, who is his absolute slave, must do every thing for him. Often he will not even bring in the game he has killed, but sends his wife to fetch it to him. If he fights, she stands by him to supply him with arrows. Companion of his perils she surpasses him in cruelty, and it is always in spite of her sanguinary solicitations that the warrior consents to show mercy. Hitherto the gospel has failed to gain a hearing from the tribes, the mere attempt would cost the life of a hundred missionaries if a hundred should dare undertake the task. How will it end? God only knows, he alone can make the tiger dwell with the lamb.

But the most doleful incident of my apostolic career remains to be told. On the 15th of last June, returning from a sick call, to my great joy, I found a comrade installed in my hut. This was the Rev. Father Chazelle, nephew of the Pastor of St. Ireneus at Lyons. Coming from civilized Galveston, Father Chazelle felt great repugnance to surrendering himself to be the food of the vermin which infested my retreat. He proposed that I build a house. I heartily assented to this, and we soon set to work and built our habitation without aid from any one. It is an edifice which the poorest European would not have as a gift, yet out of one hundred and fifty it is the first which displays in any degree the touch of French architecture. Much of it was built at night. Briefly, the most necessary part of it having been finished, we found ourselves installed in it on the 2nd of August, and wearied out we went to sleep. The next day neither of us appeared in the town; we both had contracted the typhus fever, and neither of us had strength to give a glass of water to the other. After two days the neighbors came to see what had become of us, and when our condition was known they came in numbers to visit us. Every morning a pail of water was placed between us, and in the evening not a drop of it remained.

On the tenth day I was able to rise, and I attempted to offer the Holy Sacrifice on the Feast of the Assumption, but first I said to Father Chazelle: "Let us hear one another's confession for the last time, then the stronger of the two shall try to say Mass and carry Holy Communion to the other." We both got up. I thought myself the stronger of the two, and prepared to celebrate the Holy Sacrifice, but so weak was I that after vesting myself with the alb I was compelled to sit down. Twice during the Mass I did the same; then I bore the Viaticum to my confrere, and we lay down, as on the previous day, with the fixed idea that neither of us would get up again. On the 18th we went to select the grave of the first who should die; on the

Rt. Rev. Claudius Maria Dubuis.

THE FIRST PASTOR OF CASTROVILLE,
THE SECOND BISHOP OF TEXAS.

CLAUDE MARY DUBUIS, the boy, who, in later life, would so well serve Holy Mother Church as Missionary Priest, and as Bishop of Texas, was born in France in the year 1817. Having chosen to give his life to God, he made the studies for it, and was ordained on June 1st, 1844, by His Eminence Cardinal de Bonald, in St. John's Cathedral at Lyons.

In the year 1845, Right Rev. Bishop Odin visited France, at which time he induced the Rev. Father Dubuis to espouse the cause of the Missions and to come to Texas. After his arrival he was stationed at Castroville, which was then a new settlement, as his graphic letter given in the "History of Castroville" will show.

While the settlers were busy building their rude shelters for their families, Father Dubuis personally labored at hauling stone, sand, etc., for a small house in which to worship God, and which he built almost entirely with his own hands. It is of stone, and measures 18 by 30 feet and still stands on the grounds of the Convent of the Sisters of Divine Providence, a lasting monument to his indomitable will and energy, and a bright



RT. REV. CLAUDIUS MARIA DUBUIS.

20th we tottered about, leaning on one another—a pair of walking corpses. We had no strength to return to the house. Father Chazelle lay down on an old chest, and there he expired in such pain that it was impossible to recognize in him a single feature. As he had wished, I caused a great cross to be erected on his grave, and not a day passes without some Catholics coming to kneel and pray for the repose of his soul. I need not add that of all my trials this loss has proven the keenest. Death may be preparing to smile on me in the wilderness, without a comrade to catch my last sigh! However, I have not yet felt a particle of distaste for my work, and were I again in France I would start at once for the Texas Mission, which I will only abandon when strength and life shall leave me.

CLAUDE M. DUBIUS,
Missionary Apostolic.

This letter is graphic; we leave it in its original garb, hoping it will be appreciated by the readers.

We received the following letter from the Rev. John Kirch, the present zealous Pastor of Castroville.

CASTROVILLE, May 13, 1897.

REV. AND DEAR FATHER:

Having promised that I would send you a short notice on the Church at this place, I now comply with my promise.

I took charge of the Parish of Castroville, St. Louis Church, on the 15th of December, 1895. My predecessor was the Rev. Jerome Lagleder, who returned to his natal place in Bavaria, where he is in charge of a small Parish. Since my arrival in Castroville we have made the acquisition of a church organ, a beautiful set of stations of the cross and a rich Sanctuary lamp. We have placed a new roof over the Sanctuary, and made other improvements.

On the 16th of February, 1896, the Church of Castroville suffered a disastrous calamity. The beautiful Parochial residence became a prey to the flames. I myself had a narrow escape from becoming a victim of the dread element. The Parish suffered a loss of \$4,000, and I myself lost over \$1,000 worth of personal property. The three hundred families composing my Parish leagued together, and, upon the advice of the Right Rev. J. A. Forest, another residence was erected at a cost of \$3,000. To-day we have not one cent of debt.

Castroville, in the Medina valley, may be well proud of her beautiful Church, one of the largest of the Diocese of San Antonio. The building is 60 by 180 feet, of hard rock, costing about \$35,000. It is the third one that has been built. The indefatigable efforts of Rev.

exemplification of the old adage: "Where there's a will there's a way." He, moreover, often earned his bread and bacon by working with the colonists in the fields.

In 1847 Father Dubuis was transferred to San Antonio, where he became the Pastor of San Fernando, from which he and his curates, attended a large and scattered flock. While pastor in San Antonio he obtained and aided the establishment of the Ursuline Convent. Later he built St. Mary's Church and was its first Pastor. In keeping with the spirit and policy of the Church, his zeal for education was great.

While still residing in San Antonio he was Vicar General to Bishop Odin. He also built the old Priest's house, (where now stands St. Joseph's Orphan Asylum) which later caught fire and was burned down. During his stay he was the chosen object of the ill will and contemptible behavior of the fiendish know-nothings, who tried more than once to kill him. Several times bullets were shot through his hat.

In 1862 Monseigneur Odin was promoted to the Archbishopric of New Orleans, whereupon Father Dubuis was appointed to the See of Galveston. He was consecrated at Lyons, France, on November 23rd, 1862, and assumed the duties of the See during the civil war, when the South was tumultuous with the ravages of the contending armies. His domain was that of all Texas, and Indian Territory as well, which territory now busily engages three Bishops and two Vicars Apostolic, and which at no late date will most probably be still further subdivided.

When peace was restored after the war, the Bishop lent increased efforts to repair the losses that religion had sustained, and by 1874 the diocese contained fifty-five Churches and Chapels, with eighty-three Priests, and about 100,000 Catholics. This year saw the erection of the San Antonio diocese and the Vicariate of Brownsville.

In 1878 Right Rev. P. Dufal, C. S. C., Vicar Apostolic of Eastern Bengal, was transferred to Galveston as coadjutor to Monseigneur Dubuis, who retired to his native land, and who in 1881, resigned the administration of his See, although he retained his title as its Bishop until 1893. He visited Texas in 1881 and was present at the consecration of Right Rev. Bishop Neraz at San Antonio. In France he made his home at the Asylum for Infirm Priests, at Vernaison, near Lyons, where he died May 22, 1895.

He was a great sufferer from inflammatory rheumatism (no doubt caused by the exposures of his early career in Texas) and was often utterly unable to do for himself. He was always ready to assist the Ordinary of Lyons, when possible. The people of Texas learned of his death with true sorrow and deep regret.

Fr. Richard, of the Diocese of Lyons, for the spiritual welfare of the people. are fresh in the memory of the inhabitants.

The corner stone was blessed and laid by Right Rev. C. M. Dubuis in July, 1868. Right Rev. Father Dubuis, who, later on, had become Bishop of Galveston, did wonders in working for the improvement of Castroville. He was the pioneer Priest of this place and surrounding country in A. D. 1845. There are still some immigrants living who came from Alsace with Mr. Henri de Castro, of Paris, who, together with Father Dubuis, are considered as having been some of the founders of the colony to-day called Castroville.

A Mission was given here lately by the Redemptous Fathers, H. Meurer and Troistorf, of Chicago, who were edified by the people of Castroville, on account of their faithful attendance at the exercises of the Mission, which began on March 28 and closed on April 4, 1897. Bishop Forest and the Rev. H. Pfefferkorn, Chaplain of the Convent of Our Lady of the Lake, San Antonio, were present at the closing of the Mission.

Respectfully,

JOHN KIRCH, PASTOR.

NOTE: Father Dubuis was succeeded by Rev. Domenech. and he by the Rev. Mesens. Some of the Fathers, who have been Pastors since, are Revs. Japes, G. Lagleder, E. Bruecklen (now of Schulenburg) and Jerome Lagleder. The number of families has grown from thirty-five to over three hundred, among whom those of Mr. Courand and Mr. Koenig have been especial benefactors to the Church. No Missions or Stations are attended from here. The Church societies are St. Louis Society, 157 members; Catholic Knights of America, 15 members; and St. Ann's Society for Women, 105 members.

CHAPTER XIII.

THE CHURCH AT FREDERICKSBURG.

The 8th of May, 1846, shall ever be a memorable day for Fredericksburg, for it was on that day that the first immigrants came to the place where the city now stands. Buildings were erected for the society already organized by them; also, a Church on the Market Place, in which services were held as early as 1847.

Though no Priest had yet come among them, the Catholics assembled in the house belonging to John Leyendecker, a teacher, to perform certain exercises of piety. Mr. John Leyendecker taught school for eleven months of the year 1846. In the autumn of that year the Rev. J. M. Dubuis, a French Priest, accompanied by a Spanish Priest, held services in a house of the Society. That was the place in which the first

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Religious, literary, social and athletic societies and an orchestra are maintained among the pupils. Libraries, chemical and physical laboratories and gymnastic apparatus are provided.

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Holy Mass was said, the sacraments administered and a sermon delivered. The Rev. F. Dubuis, later on Bishop of Texas, knew a little German, so he encouraged the Catholics to erect a church. He remained fourteen days with this shepherdless flock.

In 1848 the congregation bought a lot for \$18, on which they intended to build a Church. They purchased two other lots, one having already a house on it, for \$200. The Rt. Rev. J. M. Odin, first Bishop of Galveston, Texas, gave \$100, Father Dubuis \$41 and the congregation the balance. On this ground a frame Church 40 feet long, 18 feet wide and 15 feet high, was erected.

Rev. F. Menzel, a Bohemian Priest, arrived in the summer of that same year, and erected a wooden cross on a hill northeast of Fredericksburg; for this reason this hill is still known as Cross Hill, and perpetuates the memory of the Catholic foundation of the city. While the Church was in the course of erection services were held in the Parochial residence. During his stay of about a year the Rev. Fr. Menzel divided his attention between this city and New Braunfels. Rev. Fr. Hug was successor to Rev. Menzel. The new Pastor remained with his flock but three weeks, then went to Galveston, where he died of yellow fever. From this time the Rev. Fr. Dubuis visited the Parish at intervals until October, 1852, when the Rev. A. Mueller, a Franciscan, came from Germany and took charge of it until August, 1855. Confirmation was administered here, the first time in 1852, by Rt. Rev. Odin, Bishop of Galveston.

The Rev. Peter Tarrillion, a secular Priest, came to Fredericksburg on December 6, and remained till the 26th of the same month, and again visited it from February, 1856, till Easter, then from July 27 till August 15. He made three oil paintings, which can still be seen there.

The first bell was bought during that year, and Mr. Frank Vander Stuecken had the contract for delivering it in good order: it cost \$115. In the summer of 1856 the congregation purchased from Mr. Welge, for \$225, a house and two lots for the purpose of building a school. Mr. F. Stein, lately from Germany, took charge of the school for one year. Later on, aided by Mr. A. Siemering, he taught in the school situated near the Market Place. The Rev. Alfonse Zoller, then residing in Fredericksburg, taught school till the end of February, 1858, and again from the spring of 1859 until the end of May, 1859. A mission, lasting from May 29 to June 10, 1859, was given by the Rev. F. Weininger, S. J., assisted by the Rev. Fr. Dubuis. Mr. Christian Kraus, Sr., taught school from March 1, 1858, to the end of December, 1861. Mr. W. Kelly taught from January 1, 1862, to the end of April, 1863, followed by a lay brother, Tridolin, who taught for two months.

Rev. Peter Tarrillion,

PASTOR OF FREDERICKSBURG,

IS A NATIVE of Lorraine—now a part of Germany—and was born in the year 1821. He came to this country, as a layman, but later decided to choose the higher life and devote himself to God. He made his studies in Missouri and, after completing them, was ordained in Galveston on March 25th, 1855, it being the feast of the Annunciation of the Blessed Virgin. Since that time, which is now forty-two years, he has been laboring in Texas.



REV. PETER TARRILLION.

During the first part of his Missionary career he attended an immense district, which extended from the Brazos to the Guadalupe River and from Austin to Hallettsville.

Fathers Tarrillion and Gury, visited Brenham, Cat Springs, Industry, LaGrange, Bastrop, Austin, Seguin, High Hill, Weimar, Columbus, Alleyton, East and West Bernard, Yellow Banks, Hallettsville and the Navidad settlements; also the intervening points, traversing that territory in which at present there are at least twenty or more flourishing Parishes, having substantial Church and school buildings, well attended by people and scholars.

Travel in those early days was principally on horse back and was attended always with more or less danger. Rev. Father Tarrillion, however, had a brave heart, for he knew his business and loved its cause.

Having heard at one time that some persons had threatened to tar and feather the first Priest who would come to their neighborhood, Father Peter decided to pay them a visit. He rode coolly into the village with a tried and true Winchester strapped on his saddle, and went boldly to the leading grocery to make some purchases. His fearless, though kind manner, so impressed the hasty threateners, that no one attempted to take his scalp or apply the tar and feathers.

Continued on page 112.

From October 1, 1863, till May, 1867, Christian Kraus, Sr., taught school on his farm, two miles from the city, and yet many children living in town went to receive instruction from him. On February 1, 1864, Mr. Stein resumed the school in the city, which he retained till the end of September, 1870. The direction of the school from that time has been entrusted to the Sisters of Divine Providence, whose mother house is at Castroville.

On account of the great scarcity of Priests, Bishop Odin, advised by Rev. Weninger, went to the Benedictine Abbey of St. Vincent, in Pennsylvania, for the purpose of obtaining a number of German Benedictines for his Diocese. The Bishop promised to give the Mission of San José, which was built in 1720, as a permanent residence that they might rebuild or restore it. The Abbot Wimmer answered that he needed all his Priests as professors in the Seminary and as Missionaries for the vicinity. But as the Bishop replied, with tears in his eyes: "Then my German Catholics must die without the Sacraments!" the Abbot gave him a few Priests and brothers. These arrived in Galveston July 15. Towards the end of August the Rev. Alto Hoermann, the Superior, arrived and divided his attention between the congregations of Fredericksburg and of San Antonio. Rev. Hoermann resolved to start a Seminary at Fredericksburg, where besides theology other branches of learning would be taught. With the support of Messrs. Frank Vander Stuecken, Wrede and Schreiber, he bought, near the city, 6,000 acres of land, Fort Martin Scott included, at the cost of \$8,000, from Mr. Twohig, of San Antonio. His intention was to build the school at the foot of the hill on the road to the Ulmen Creek. A cross was planted on the top of the hill by his order. He was so enthusiastic about his plans that he said: "This place is so beautiful for a school and a Convent that it will become another Monte Cassino"—a Benedictine Abbey in Italy.

At a later date more Priests and brothers arrived, and as the German parishes were then well provided with Priests he had San José restored, a dam constructed and irrigation ditches dug; the wheat for sowing was also distributed here.

Then the war broke out. Rev. Hoermann having no more money to continue his work went back to St. Vincent's. The land was returned to Mr. Twohig. The Mission of San José cost the Abbot of St. Vincent's \$15,000.

Let us mention that Father Hoermann wrote the historical novel, "The Daughter of Tehuan, or Texas in the Last Century."

The Benedictines still remained in Texas for some time, but gradually left; the last one, Father Baunach, on December 13, 1866.

Father Tarrillion in his early years learned several trades which have proved very useful to him through life. Besides being an organ builder, he is a very good watchmaker, and a locksmith. He also acquired somewhat of blacksmithing and also of the tinner's trade. In the past when there was a public celebration of national or religious character, the Rev. Father would manufacture the sky-rockets and fireworks necessary to give the touch of splendor to the occasion.

Although now so advanced in years, his health is still remarkably good, and his numerous friends unanimously hope, that he may be spared to them yet many years to come.

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Rev. Theodore Grundner was stationed here from October, 1860, till the middle of March, 1861, and Rev. F. Baunach from that date till December 13, 1866.

The first stone for the foundation of the new Church was laid on February 26, 1861. Completed on November 21, 1863, this building was blessed by Bishop Dubuis on the following day. It cost \$7,797. Part of the work was done by members of the congregation, while others gave money to buy wood, glass, etc.

When Father Baunach left January 4, 1867, Father Theodore took his place till the end of February. He was followed on March 4, 1868, by Father Turrillion, who, since his departure from Fredericksburg on August 15, 1856, had labored in Western Texas. During the pastorate of the latter the new Parochial residence has been erected at the cost of \$2,500; an organ has been bought for \$500; the ceiling of the Church put in, at his own expense of \$200, and a clock placed in the Church tower at the cost of \$500; it is called the city clock because the funds for it were raised among the citizens.

On March 20, 1873, the new school house was bought for \$2,130, and later on received an addition costing \$600. The sacristy cost \$561, and three new bells \$700.

The Church register gives the following items: From February 28, 1850, till December 10, 1895, 1,326 baptisms, 253 marriages, 379 deaths.

CHAPTER XIV.

THE URSULINE CONVENT, SAN ANTONIO.

The Ursuline Academy, founded in 1851, has the honor of being the first school opened in San Antonio, and the second in the State, for the education of young girls, both rich and poor.

Bishop Odin, when making his pastoral visit saw the want of such an institution and at once applied to the famous old Ursuline Convent of New Orleans for Sisters. The community graciously acceded to his request and selected for the new establishment, Sister St. Marie Trouard, Superioress, and Sister St. Antoine Monaghan, Assistant; also Sisters, Alexis and Isidore, lay Sisters. The party, accompanied by Father Chambodut, left New Orleans September 7th, 1857, and arrived in Galveston September 10th.

They were received with open arms by their Sisters of that city, who endeavored by their affectionate attentions, to make them forget the poverty of their surroundings, and, notwithstanding the struggling condition of the community, it had the generosity to cede three of its

LaGrange.

LAGRANGE was first incorporated in 1854, and is situated in the centre of Fayette County, on the M. K. & T. railroad, ninety-six miles north of Houston. The G. H. & S. A. has a branch from their main line at Columbus. The Colorado River flows by the city and is spanned by a handsome iron bridge. It has a population of not less than 3,000; the people are cosmopolitan, but a number of Germans are doing business there, and are making a great success of it. The country is settled by Germans, Bohemians, Americans and Negroes.

Fayette County is more than an average agricultural County; the soil is a rich sandy loam, very fertile. The farmers are unusually prosperous, as a German or Bohemian do not take up as much land as the average American, but cultivate it better with the result they make it produce better. The County is unusually thickly settled, and has a number of small towns and trading places, but LaGrange, lying as it does in the centre, pulls the trade for a radius of twenty miles, as the stocks carried by the firms are so much more varied in consequence. The merchant can sell at a less profit, as the volume of business is so much greater. Cotton is the principal product marketed, and always brings the highest price; but small grain, fruit and vegetables are receiving more attention lately. LaGrange is a miniature city, having a good court house, an opera house and a first-class hotel building, two banks, four newspapers, an oil mill, bottling works, ice factory and cold storage, electric light plant, waterworks, compress, the Van Nostrand marble works and a number of lesser institutions. The merchants are a thrifty, prosperous class, very hospitable to strangers and ready to take hold of any enterprise calculated to be of any benefit to their city. All societies are represented by flourishing lodges, especially the LaGrange Casino, a German association. Five white religious denominations have tasty church edifices, namely: Catholic, Episcopal, Christian, Presbyterian and Methodist. A first-class system of public schools is there, and very well attended.

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members—Sister St. Mary Winship, Sister St. Angela Noyer and Sister St. Augustin Melton. After a short stay of twenty-four hours, the travelers again set out, accompanied this time by Father Dubuis, the Parish Priest of Castroville, who had come to Galveston to take the Sisters to San Antonio.

The journey by stage was a fatiguing and painful one, indeed; and those who make it at the present day, with all the modern appliances of travel, can not realize what it was in 1851. The party had not proceeded far, when they encountered a fearful storm, which obliged them to leave the stage and take shelter in a poor hut on the roadside. The owner, a good old woman, had the charity to dry their habits, and to



URSULINE ACADEMY.
SAN ANTONIO, TEXAS.

hang a quilt at the entrance; for there was no door. The storm having abated, they resumed their journey, and the thought of soon arriving at their destination helped them to bear its hardships, which were many and great. At last, after much rough riding borne with hilarity, they arrived in San Antonio at 10:30 p. m., September 14th, and took possession of their house by moon light. The house had been purchased for them by Bishop Odin. It could not have been poorer nor smaller, and though prepared for privations, those which awaited them surpassed any they could have imagined.

Overcome by fatigue, and famished with thirst, they rejoiced that they had arrived at night thinking they could rest; but all thought of repose vanished at the sight of the chamber which was to serve as a dormitory. It was wanting in everything, except spiders and scorpions, and of these there was no scarcity. The former had festooned the walls and ceiling with their webs while the latter as if resenting the intrusion were running about in every direction.

During the absence of good Father Dubuis, who had gone to look for two or three mattresses, at the neighboring houses, the Sisters

Col. David Crockett, Hero.

WITH the history of the Alamo is associated the name of Crockett, and with the name of "Davy" Crockett is coupled the wise maxim of, "Be sure you're right, then go ahead."

Crockett was born at the mouth of Limestone River, in Greene County, Tennessee, on August 17th, 1786. He was of Scotch-Irish descent, and his early years were spent in a very varied, knock-about fashion, helping in his father's tavern, driving cattle, and the like. He had little or no schooling, save what he received in his humble home. He lived for many years at the place of his birth, although on numerous occasions he was away on business and other adventures; but, he always returned.

When General Jackson made his call for volunteers, Crockett was among the first to respond. Under that brave leader he served in several skirmishes and battles, after which he received the title of Colonel, in recognition of his valor. Later on, he moved to Laurens County, where he was Justice of the Peace; and was sent from that district to the State Legislature. After some years he moved to Western Tennessee, where he became famous as a hunter and rifleman or "crack shot". From that district he was sent to Congress in 1828, and again in 1830.

When the war for Texas Independence began, Crockett hastened to help them, where, with his fellow-heroes, he was killed on March 6th, 1836, at the Fall of the Alamo, he being second in command.

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SAN ANTONIO, TEXAS

gathered some of the weeds which filled the grounds, and made brooms. with which they tried to sweep the room. At last the mattresses came, and were received with as much joy as gratitude; they were placed on the floor where they remained for six weeks. From their humble abode the Sisters could see the birds fly and contemplate at leisure the stars and firmament. There was not a whole pane in the windows and as they had neither blinds nor curtains, the passers by could easily see them, and it happened several times, while they were dressing, the little boys climbed the trees, in order to get a better view. The days following their arrival, the Sisters received numerous visits, and as they had but few chairs or benches they were obliged to stand from morning till night. The privations of the following weeks are known only to the good God, for whom they were endured.

But the greatest was in not being able to have our dear Lord in the Blessed Sacrament. It is true, He came at dawn, every day at Holy Mass and beautified by His divine presence their humble abode, but this too short visit only made them long, all the more ardently, for the time when He would be theirs by day and by night. For weeks His throne was a plank placed in the embrasure of a window, and it was to the generosity of the community of New Orleans that the Sisters owed the wooden altar which procured for them the inestimable happiness of having the Blessed Sacrament in their midst. The weeks preceding the opening of the school were busy and trying ones. As no preparation had been made for the coming of the Sisters, and their furniture which had been sent from New Orleans had not arrived, they were destitute of even the most necessary articles, particularly culinary utensils. This want soon became known and some kind ladies had the Sisters' meals cooked and sent to them. Often had they reason to admire and bless the goodness of God in their regard. Sometimes it seemed that even the necessities would fail them, when Divine Providence would come to their aid and often in the most unlooked for ways.

Good Father Dubuis happened to call one forenoon, and finding the Sisters looking unusually pale and tired, asked the reason. The Mother Superior answered simply: "We have had no breakfast yet." He went immediately to get them something. On his way to town he met a lady, who asked him "how the ladies at the Convent were." He replied with characteristic candor: "They would feel a little better if some one had thought of sending them their breakfast." The kind lady was quite astonished, but very soon understood the meaning of his reply, and from that time the Sisters never again suffered for want of their breakfast. To Father Dubuis the Ursuline Sisters owe an undying debt of gratitude. He was to them a devoted father, a generous bene-

Elmendorf.

ELMENDORF lies seventeen miles south of San Antonio, on the San Antonio and Aransas Pass Railroad. It was established in April, 1885.

The first house having been built by Mr. Kroeger, of San Antonio, but, was bought even before completion by Mr. S. Fest, who immediately put in a general stock of merchandise, which business is still there, conducted by Mr. F. X. Ball, for Mrs. S. Fest (Mr. Fest having died). Elmendorf took its name in honor of Mr. Henry Elmendorf, Ex-Mayor of San Antonio. The town is desirably located, lying as it does on high rolling ground, between the San Antonio River and Calaveras Creek. It has a substantial cotton gin, and two potteries, the leading one being that of Mr. F. William Saenger, who was the first to discover the clay deposit, suitable for such purposes, he having been engaged in the business in the old country. He located here in 1886 and established himself, beginning in a small way. He now employs twelve men, supplying all of South Texas with pottery yellow ware, flower pots, fire brick, sewer pipe, etc. He has three traveling men on the road and does a lucrative business.

Mr. Gillett does a mercantile business and enjoys a good trade.

A Catholic Church was built lately by the few people there who deserve great praise for their enterprise.

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factor and a faithful friend. It is true they recognize with gratitude Bishop Odin as their founder. But it is to Bishop Dubuis, under God, that they owe all they possess. His purse, his time, his strength, all were given with such evident pleasure that the Sisters knew not which to admire most, his devotedness or the manner in which it was shown. From the time of their arrival he placed himself at their service with an ardor that never cooled. He employed his leisure moments with the masons and carpenters, superintending and working at the same time. Thanks to his devotedness, and to the charity of the good Father Calvo, who loaned the Sisters a sum of money without interest, and also procured for them benches and other articles of furniture, they were thus enabled, as soon as their effects arrived from New Orleans, to open the school, which was in about six weeks after their arrival. The opening was announced from the altar of the old Spanish Church of San Fernando, then the only Church in the city. The 3rd of November saw every room in the Convent crowded with pupils. On the school register are to be found the names of some of the oldest and best families, both American and Mexican, in Texas. Among them are the Bradlys, Bracketts, Guilbeaus, Billips, Rodriguez, Lyons, Ritcheys, Pascals, Flores, Chavez, Cassianos, Campbells and a host of other well known and honorable names. The first boarding pupils received by the Sisters were the Misses Meade, nieces of General Meade; then followed in quick succession the Misses Veatch, Oliphant, Bremond, Garza, Kendall, Perryman, Hardiman and others. Nor was the sister Republic slow to recognize the advantages of Convent education for their daughters. Notwithstanding the danger and difficulty of travel in the early 50's, the Sisters received many pupils from Mexico.

Prominent among them were the daughters of Governor Madero, the Misses Carvajal, daughters of General Carvajal, of revolutionary fame, the Misses Flores, Delavigne and Garcia. At a later period the daughters of Senator Canales, of Minister Ramos and of Don Augustin Ballesteros, a wealthy Spaniard, whose eldest daughter is the present Marquesa del Valle de la Colina, and who, from her far-off home in the Spanish Capital, still remembers with affection her religious teachers in San Antonio.

As the number of pupils rapidly increased it soon became evident that the teaching staff was not sufficient. Bishop Odin was in Europe in 1852 looking for Priests for his poorly equipped Diocese. While there he visited Ireland and applied to the Ursuline Convent of St. Mary's Waterford for subjects. The community lent two Sisters for five years, Sister M. Patrick and Sister M. Augustin; he also brought Sister St. Joseph, a member of the community of Brignole, France.

The Chair of Peter till the End of the World.

WHO WILL SUCCEED THE PRESENT GRACIOUS PONTIFF?

THE PROPHECIES of Malachi, foretelling or designating in short epigrammatic form the various Pontiffs that have filled the chair of Peter from his time down to the present, and will do so to the end of the world, deserve more than a passing thought or consideration.

St. Malachi was born in Armagh in the year 1094, and studied in France, where he became acquainted with St. Bernard, who calls him an "angel and a prophet." In 1139 he went to Rome. He died November 2, 1149, at the age of 54.

It is curious to note how true these prophecies have turned out. Here are a few of them :

1775, Pius VI—*Peregrinus Apostolicus*, the Apostolic traveler.

1800, Pius VII—*Aquilla Rapax*, a rapacious eagle.

1823, Leo XII—*Canis et coluber*, the dog and the serpent.

1829, Pius VIII—*Vir religiosus*, a religious man.

1831, Gregory XVI—*De balneis Etruriæ*, from the baths of Etruria.

1846, Pius IX—*Cruz de cruce*, cross upon cross.

1878, Leo XIII—*Lumen de cælo*, light from Heaven.

"*Ignis ardens*," a burning fire—the next.

"*Religio depopulata*," religion at a low ebb.

"*Fides intrepido*," intrepid faith.

"*Pastor angelicus*," the angelic shepherd.

"*Pastor et nauta*," shepherd and sailor.

"*Flos florum*," the flower of flowers.

"*De medietate lunæ*," from the eclipse of the moon.

"*De labore solis*," from the eclipse of the sun.

"*Gloria olivæ*," the glory of the olive.

"*PETRUS ROMANUS*," Peter the Roman—the last.

To comment on those within our own recollection, who fails to perceive the sufferings and the life of martyrdom conveyed in the words "*Cruz de cruce*," and verified to the letter by the venerable Pontiff Pius IX? *Lumen de cælo*, predicted of Leo XIII, seemed at first to puzzle the minds of many, and to cast doubts on the prophecies of St. Malachi, when, lo! on inspection of the coat of arms of Cardinal Pecci there appeared a comet, whole and entire, which, apart from all

Those good Sisters rendered invaluable services to the Convent and are still gratefully and affectionately remembered by the Sisters and old pupils. The original building had from the commencement proved much too small. In 1853 an addition was made, consisting of a small chapel, dormitories and refectories, for the boarders and Sisters. Not till 1864 had the Sisters a resident Chaplain.

Good Father Dubuis, who had succeeded Father Calvo as Parish Priest, attended to the spiritual wants of the community, and during his absence in 1857 Father Parisot, O. M. I., took his place as Chaplain to the Sisters. It was during his Chaplaincy that the exhumation of Mary Burleson took place, and which is graphically described in the "Reminiscences of a Texas Missionary."

This case excepted, the Ursuline Academy has had an unusually tranquil and prosperous career. Even the Know-nothing movement, which had a strong contingent in San Antonio, caused the Sisters no apprehension; probably because the daughters of the leaders were boarders in the Convent. The Civil war, which proved so disastrous to many communities in the South, thanks to the wise forethought of friends, passed lightly over the Ursuline Convent.

During the blockade only, did the Sisters suffer any inconvenience. Many of the day scholars had to pass the soldiers camp when coming to school and returning in the afternoon. In order to prevent any annoyance to the children good Father Amandus, a Benedictine, came every day and piloted the little band.

As he always wore his soutane, the soldiers one day asked him "when would he don the crinoline," he answered, "when you raise the blockade." His repartee evoked a loud cheer, and thenceforth he and his little band passed unmolested.

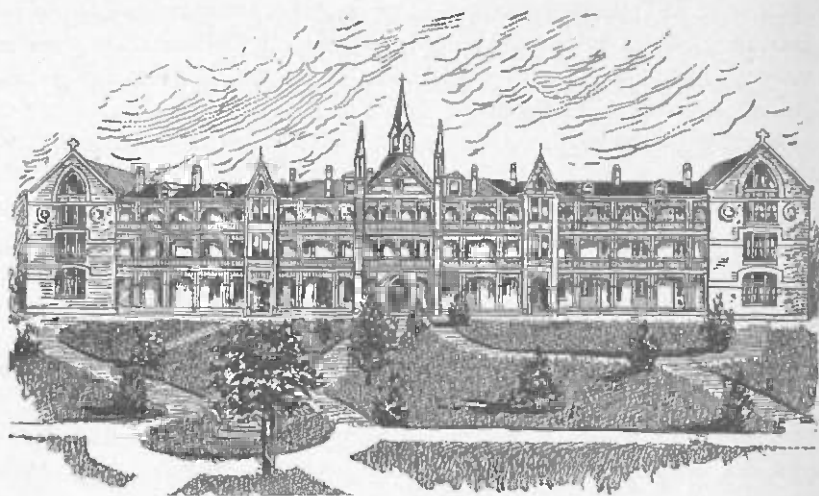
During the war, the Sisters had \$14,000 in Confederate money, which sum comprised all their fortune, and was the result of years of economy and sacrifice. All would have been lost but for the kindness of Mr. Madero, late Governor of Saltillo; he took the money, disposed of it most advantageously, and supplied the Sisters and pupils with commodities from Mexico.

At the close of the war he returned the balance in sound money, with an additional \$200 from his own pocket. The increase in number of religious and pupils made a new building an imperative necessity. And when such a necessity arises Divine Providence is sure to provide the means. The corner stone of the present spacious and commodious structure was blessed and laid by Bishop Dubuis September 14, 1866. And on January 20, 1867 he blessed and laid the first stone of the Chapel. Thanks to the devotedness of their venerated chaplain, the

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Rev. Mother Superior.

late Rev. E. M. Buffard, who not only directed the workmen, but with his own hands assisted them in almost every part, both Chapel and Academy were finished in 1870 at a cost of \$50,000. In 1883 the institution was chartered under the title of "The Ursuline Academy" and empowered to confer diplomas. Each succeeding year has seen its pupils go forth fitted to grace and bless their homes and to meet, if need be, the exigencies of life. At the present time there are ten holding positions in the various public schools of the State.

The same year an event occurred, unprecedented in the annals of any other Convent in Texas.

On the occasion of the consecration of Bishop J. C. Neraz, the Sisters had the honor of entertaining six Bishops and fifty Priests.

After the consecration ceremonies the party drove from the San Fernando Cathedral to the Ursuline Convent, where a grand dinner was awaiting them in the new Commencement hall, which had been elegantly fitted up for the purpose. It was a most happy reunion of old friends, many of whom had not met in years. During the dessert Bishop Montes de Oca presented the newly consecrated Bishop Neraz with a magnificent Episcopal ring. Many and various were the toasts given; but that of the genial Bishop Quinlan elicited the greatest applause. He said: "I toast the Priests, without whom the Bishops would be wooden men."

After dinner Bishops Dubuis, Neraz, Manney, Montes de Oca, Quinlan and Fitzgerald went to the community room, where the Sisters and pupils were assembled to meet their illustrious guests. An address of welcome and congratulations was delivered by Miss Franklin.

Bishop Dubuis requested Bishop Quinlan to reply for the Bishops, but he declined, saying "he feared to open his mouth, lest he should put his foot in it." The mouth, however, escaped the dreaded calamity and uttered words which have left a lasting impression on those who were fortunate enough to hear them. The removal of Bishop Dubuis cast a gloom over the community, for gratitude is characteristic of the Ursulines, and they felt how deep was the debt they owed him. That time has not lessened it, is proven by the beautiful memorial window, recently placed by the community, in their Chapel. In February, 1896, the Apostolic Delegate, Cardinal Satolli visited San Antonio and its Catholic Institutions. The Ursulines received him in their hall, which was beautifully draped in the Cardinal's colors mingled with those of the Pope and the Union.

He was greeted with the "*Benedictus qui venit*," sung in full chorus by the pupils, after which an address was read by Miss Mollie Gallagher. Then followed another Latin chorus; at its conclusion the assemblage knelt to receive his Benediction, the unction of which lingered

metaphorical interpretation, brought out the literal significance of light from Heaven.

The next Pope is styled "*Ignis ardens*," a burning fire. Some say that these words clearly foreshadow the elevation of a Dominican to the Holy See, for the Dominican order has for its pictorial representation a dog with a burning fire-brand in its mouth. And, by the way, Cardinal Zigliara is a Dominican. Others have found some connection between these words and certain signs on the coat of arms of Cardinal Gibbons, while others, again, since the arrival of Archbishop Satolli in America, do not hesitate to affirm that the lightning flash of his eye, the keen perception of his intellect, the uncommon dispatch of his official duties, typify him as the bearer of the motto, "*Ignis ardens*."

According to St. Malachi, there are to be two anti-Popes out of the ten that are to succeed Leo XIII. The second anti-Pope is supposed to be represented by "*De medietate lune*," or the eclipse of the moon, which is overclouded by the greater eclipse of the sun, after which comes peace, typified by the olive.

Then Peter, the Roman, or Peter, the Second, *the last in the line of Popes*, begun by St. Peter, or Peter the First; then *the end of the world*. It is a strange coincidence that the first Sovereign of Rome was Romulus and the last bore the same name. Peter was the name of the first Pope of Rome and Peter is to be the name of the last.

"*Pastor angelicus*," the fourth after the present incumbent of the papal throne, is born, in fact was born in the seventies, is to be from Dalmatia, a Franciscan Friar, who will go barefooted about the streets of Rome preaching. This will go to show that the reign of the intervening Pontiffs will be short.

Seven Popes reigned during the century 1775 to 1878, among them two with remarkably long terms of administration. Ten are left to carry the papacy down to 2000 A. D.—*the end of the world*.

Arguing from the past, there is no discrepancy about this assertion. The world had been in existence 2,000 years when it was destroyed by the deluge. Two thousand more years and the same world sees a total revolution of bygone times by the birth of the Saviour. And why should 2,000 more years, or the year 2000 A. D., not witness another change?—*New York Sun*.

NOTE: We give the above item believing that it will prove of more than ordinary interest. The question of the end of the world has ever been one of intense interest to all classes without exception.

The writer, while attending a public retreat in the East, heard a prominent Jesuit Father state from the pulpit, in the course of a sermon, that it was his *personal* opinion, judging from various condi-

long after his departure. His visit was short, but it was to both Sisters and pupils a source of indescribable happiness and they love to recall the tone in which he repeated, when introduced to them, "O! las Ursulinas!"

Their venerable Chaplain, whose health had been failing for some time, made an effort to be present at the reception, to the great joy of both Sisters and children. It was the last time he was seen in their midst, for ere two months had elapsed his spirit had flown to its Creator. A shock which he received is supposed to have hastened his death.

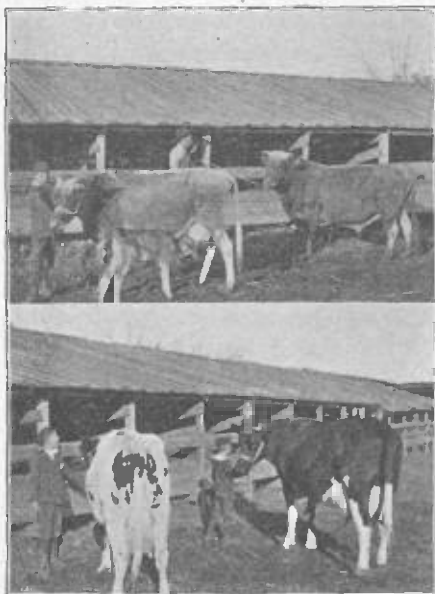
His was a nature that knew not fear, consequently he was not very particular about fastening his doors. One night, however, towards the middle of April, 1896, he became aware of the presence of a man in his room. The electric lamp from the street revealed very clearly for what purpose he was there, as he went directly to the Father's desk and took therefrom \$40, which he had put aside for the poor. Father Bullard neither moved nor spoke while the man was relieving him of his money, fearing, as he afterwards said, "the commission of a worse crime." That he knew who the robber was there is not the slightest doubt, for when questioned on the subject all he would say was: "He was not a bad man; all he wanted was money." The circumstance, notwithstanding, seemed to fasten itself upon his mind, as he often referred to it. About one week after the occurrence the Sister who was accustomed to go to his room every morning to see how he had passed the night, found him on the morning of the 28th prone upon the floor. He was put to bed, and his first words on recovering from the shock occasioned by the fall were: "*Pas de Messe aujourd'hui.*" It was what might have been expected from one whose only desire and aim in life was the punctual discharge of that sacred duty. He lingered for two days, surrounded by every care that loving hands could bestow. The clergy of the city were unremitting in their attention to the dying Father, and at the moment of his spirit leaving its earthly tenement, anointed hands were raised and the final absolution given by Rev. Fathers Spinner and Henderson.

For thirty-two years he had devoted himself to the Ursuline community, and to his wise supervision in many of their temporal affairs is due much of the comfort now enjoyed by the Sisters. He had selected his place in "God's acre, among those whose spiritual Father and Guide he had been." But it was ordained otherwise, and now he rests within the Sanctuary which his hands had helped to raise, and where for more than a quarter of a century he had daily offered the Holy Sacrifice of the Mass. A marble slab marks his resting place, and there, beneath the red light of the Sanctuary lamp, he awaits the resurrection.

Mother Marie Trouard, the foundress and first Superior, died in

tions and circumstances bearing on the question, that the end of the world will take place as prophesied in Holy Scripture, somewhere about the middle of the next century, A. D. 1950 or 60.

In that case, some of the young children of to-day may live to witness the terrors of those days.



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1866, after a life adorned with every Christian and religious virtue. She was succeeded in her charge of Superior by Mother M. Eulalie, a member of the community of New Orleans, who survived but a few years. The burden of Superiority next devolved upon Mother de Chantal White. Before her term had expired she returned to her community in Canada, whence she had come nineteen years before.

Mother M. Madeliene de la Garza succeeded her, and has been periodically relieved in office by Mother M. Xavier Melton, Mother M. Isabel Wenzel and Mother M. Ursula Hudson.

Owing to the multiplication of schools and Convents, the attendance at the Academy is not as numerous as "before the war;" but it still maintains its reputation as a first-class educational establishment. It is nearing its golden jubilee, and we trust it may long continue to diffuse the benefits of a refined and religious education.

CHAPTER XV.

THE CHURCH AT ST. HEDWIG.

St. Hedwig is an humble and lonely village lying some eighteen miles southeast of San Antonio. The country around was settled almost exclusively by people coming from Gross Strehlitz, Upper Silesia, Germany, and it is due to this fact that the place was called after the saintly Duchess and Patroness of Silesia, St. Hedwig. The first settler was a Mr. John Demmer, who still lives, having reached the venerable age of 81 years; he hails from Illsverich, Lang Parish, near Düsseldorf, and came to this place in the year 1852. Four years later he was followed by the Silesian settlers. The first one was, as far as information could be had, Nicholas Tudyk; then came in close succession, during the years 1856 and 1857, Adam Pierdota, Joseph Michalski, Martin Pierdota, Lawrence Ploch, James Aniot, Ludwig Zajac, James Zajac, Thomas Kranviec, Anton Kossub, Francis Kossub. These named are the founders of St. Hedwig's Parish. They built in 1856 or 1857 a log house on the property of Ludwig Zajac, which served as a Church. The Rev. Roszadowski was the first to visit this congregation, but nothing beyond the name of this Missionary could ever be learned. The congregation, still in its infancy, was then visited by the Rev. J. Przisiejki, and the first baptism recorded is by him; and it is that of Francis, son of Martin Pierdota, and Frances Witon, under date of December 2, 1857. On November 25, 1863, Father Przisiejki lost his life in a sad manner. He was thrown from his horse and his head struck against a tree, causing instant death. He was buried in the cemetery, which lay around the log Church, but later his remains were

“Hail, Full of Grace!”

FAIR MOTHER BLEST.

“Hail, full of grace!” The angel’s message thrills
 With grand significance adown the years;
 The edict from far Galician hills
 Wakes echo in this sinful vale of tears.

“Hail, full of grace!” “Among all women blest,”
 ’Tis thus that we salute thee day by day,
 In care and tribulation, and our quest
 For mother-help is heard by thee alway.

“Hail, full of grace!” When shadows dark invade
 The precincts of our hearts, and gloomy night
 Approaches fast, be with us then to aid
 And guide us with thy never-failing light.

—E. A. O’REILLEY, St. Anthony’s Messenger.

St. Hedwig

IS A SETTLEMENT, or village, in Bexar County, about eighteen miles southeast of San Antonio, and three miles from Atkins station on the Gulf Shore railway line.

Not only is the name of this settlement Catholic, but the majority of the people are so as well. The feast of St. Hedwig, which comes in the latter part of October, is always celebrated with particular solemnity.

St. Hedwig is the center of a farming section, and her immediate surroundings are amidst a handsome grove of beautiful oaks. Within a few miles on all sides, black land and mesquite growth are found, but in the settlement and its suburbs a deep sand loam abounds, with black-jack and post oak trees.

The settlement comprises about 200 Polish families, together with a number of Germans, and not a few Negroes. There is a handsome stone Catholic Church and a fine two story school building, erected by the congregation and taught by the Sisters.

Mr. Theo. Felix is the leading business man of the section, and is a remarkable example of what energy and attention to business will do. Mr. A. Strezlcyk also does a general merchandising business there.

brought to the present cemetery. His successor was the Rev. Felix Orzechowski, who, according to the baptismal entries, which alone are available to us as a safe guide, came to St. Hedwig before November 20, 1866, and remained at least until March 27, 1867. Then came the Rev. Felix Zwiardowski, of the Resurrectionist Fathers. The first entry of baptism was made on June 29, 1867. This Priest, though young, became the soul of the Parish, and with some intervals administered it personally or through his brothers in religion, of whom he became the superior until the year 1866, when, in due time, the Rev. Ludwig Dabrowski took charge of it. Under the auspices of Rev. F. Zwiardowski the handsome stone Church, now still existing and in use, was built in the year 1868. It is edifying to read the entry which the Rev. Father made of the laying of the corner stone. Both to show the pious disposition of the Priest and to furnish the historical data which the entry of this solemn occasion contains, we shall not withhold it from our readers; the more so as we believe that the Rev. Fr. Zwiardowski's utterances will find an interesting echo beyond the limits of St. Hedwig's Parish. Thus he writes, under the date of April 25, 1868, the second year of his Priesthood:

"In the name of the Holy Trinity, the Father, the Son and Holy Ghost, and under the protection of the Blessed Virgin Mary, on the 25th day of April in the year of grace 1868, it being the feast of St. Mark the Evangelist; after Holy High Mass, and with the permission of His Lordship the Right Rev. Claudius Mary Dubnis, Bishop of Galveston, the Rev. Vincenty Barzinski, pastor of the congregational Polish Church of San Antonio being present, and in the presence of the residents of the congregation of Martinus, the corner stone was laid on the foundation of the Church and under the protection of the Conception of Holy Mary, for the purpose of building a new Church on the property donated by Martin Pierdota, Joseph Michalski, Anton Tudyk, Thomas Ksarovic.

In testimony of which I sign my name as witness.

Father Felix Zwiardowski of the order of the resurrection of Our Lord Jesus Christ, Missionary Administrator of St. Hedwig's Church at Martinus.

The 25th day of April, 1868, of my Priesthood, A. D., the second."

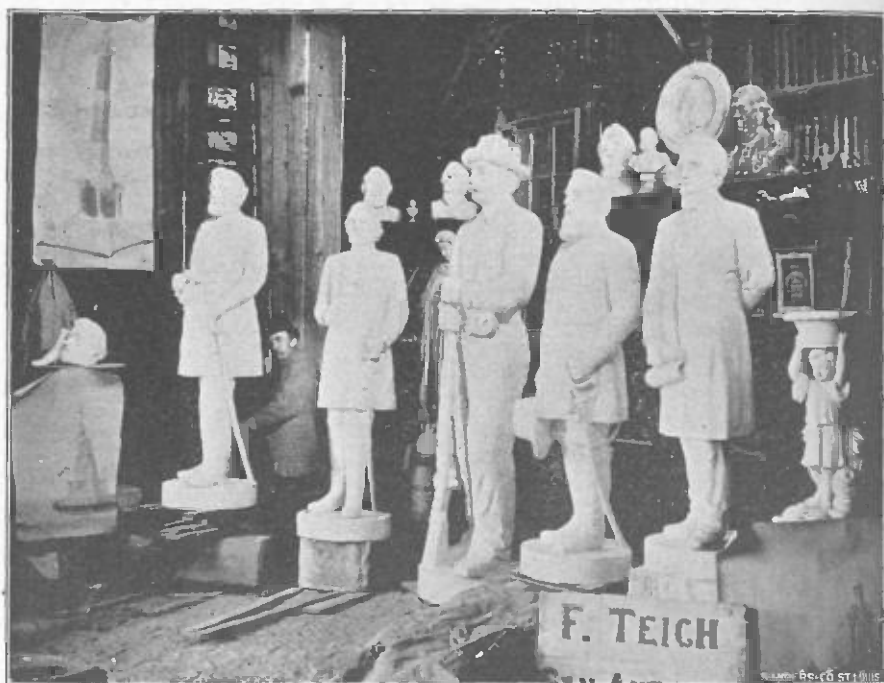
The other Priests who either under the direction or not of Father Zwiardowski, we cannot say which, who labored in the Parish are the following:

Rev. Theophile John Bralewski (Nov. 8, 1868—October 3, 1869) died in St. Hedwig.

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Vincent Barzynski (November 1, 1869—July 8, 1871) visiting from San Antonio.

Henry Cichocki (January 25, 1874—February 1, 1874); then followed at intervals the Revs. F. Zwiardowski, Henry Cichocki, L. Genolin, Bronislaus Przewto'cki, Ladislaus Tyszkiewicz, Stanislaus Woiczehowski, Adalbert Pelezar until Rev. Ludovicos Dabrowski. The last does not seem to have become a resident at once, for though coming November 9, 1886, we find Baptismal entries on November 22, 1886, May 22, 1887, made by the Rev. Adolphus Snigurski. But from July 17, 1887, the Rev. L. Dabrowski had charge of the Parish until January 1897, when he was removed to St. Michael's. This is the longest pastorate of any Priest in this Parish, and his memory shall remain ever blessed in St. Hedwig.

NOTE : The dates in brackets are taken from the Baptismal entries which alone can give us an approximate calculation as to the Priests' residence in the Parish.

CHAPTER XVI.

ST. MARY'S COLLEGE, SAN ANTONIO.

This well-known institution of learning which numbers amongst its alumni thousands of the best men, in all parts of Texas and Mexico, and continues with increased vigor to shed the benign influence of Christian education through the length and breadth of our great State, now scores an existence of forty-five years.

Its history, like that of most of our Catholic institutions, is one of humble beginning and gradual development under the protection of Providence, amid trials and sacrifices, unaided by state or private help, to a position of educational equality with other similar institutions which flourish through encouragement by generous donations and munificent endowments.

It was early in the year 1852 that the Rt. Rev. J. M. Odin, of saintly memory, undertook a fatiguing journey to France to solicit Missionary aid for his extensive diocese, which then embraced nearly the whole of Texas. At Bordeaux, his Lordship applied to the Very Rev. William Joseph Cailles, then Superior General of the society of Mary, for Brothers to establish a school in San Antonio. Although the number of Brothers was insufficient to satisfy the demand in the mother country, the urgent appeal of the saintly prelate could not be resisted, and after a special meeting of the Administration of the society, Brothers Nicholas Koenig, Lineaux and Mauclerc, were placed at the disposal of his Lordship.

Fredericksburg.

FREDERICKSBURG is the county seat of Gillespie County, and is situated in the rich valley of the Perdenales Creek, about 25 miles north from Comfort and Kerrville, which are at the upper termination of the S. A. & A. P. Ry.

This is a distinctive German town, and is the center of a section of fine farming country settled upon by a thrifty class of Germans, whose conservative methods, together with their economy and industry, have made splendid success come from a very humble and adverse beginning.

Fredericksburg may be correctly styled the twin sister of New Braunfels, since both were first settled by a part of the same colony of immigrants, brought out by Prince Solms-Braunfels over 50 years ago. In the beginning both branches of the colony saw extreme hardships, endured great trials and privations, and now both can rejoice at the prosperous condition of their people.

There are about 3,000 inhabitants in Fredericksburg, and the surrounding country is thickly settled. The soil about the town is a sandy chocolate loam, which is very productive; the farmers raise a great deal of small grain and do considerable stock raising.

The adjacent country is hilly, and the altitude is possibly 1,600 feet above the sea; in the hills a fine quality of granite is found, which when reached by a railroad, will become a very commercial product.

Among the principal buildings, institutions and enterprises, there are several churches and schools, a handsome two-story bank, a good hotel, a first-class flouring mill and grain elevator, also a soda water and an ice factory; there are several cotton gins and an electric light plant; and a successful Fair Association, by holding annual county fairs, does much to advance the interest and welfare of the people. Of the two newspapers published there, the "Volksblatt" is said to have the largest circulation of any publication west of San Antonio.

There is also a casino or social club which is active and up to date; great interest is also taken in singing societies and shooting clubs.

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On the eve of St. Joseph's Day, the little band took leave of their superiors and confreres, and in company with several Oblate Fathers, some seminarians destined for the diocese of New Orleans, and a small colony of nuns of the Incarnate Word, who were to open a school at Brownsville, bade adieu to la belle France, to embrace a life of labor in the interests of the Church and Christian education in far-off America.

After a prosperous voyage they landed at Galveston, where Brother Andrew Edel was awaiting the arrival of his fellow brothers to join them in the capacity of director of the small community. Brother Edel had come to America in 1849 with the first colony of Brothers to establish the foundation of a Mother House at Dayton, Ohio.

From Galveston, the little band proceeded to Indianola, at that time the main starting point for the interior of the State. The journey now became more tedious, owing to the difficulties of stage-coach travel through a comparatively inhospitable region over rugged roads, through swollen streams and exposed to the discomforts of abrupt changes of temperature.

In May 1852, the jaded travelers arrived in San Antonio and without delay entered upon their new career. They applied to the Rev. Calvo, a Lazarist father, who then ministered to the only Catholic Parish in the city. The Rev. Father accorded them every mark of interest and courtesy, treated them hospitably, and aided them in their preparations to open a school. This school was located on the west side of Military Plaza, where some years later Mr. Guerguin conducted his well-known Monte Pio. A room was rented on the second floor of a livery stable, crude school furniture improvised and in September of the same year a boarding and day school was opened under the name of "St. Mary's School." This nucleus of the present St. Mary's College, was taught by Brother Edel, director, assisted by Brothers Koenig and Lineaux, Mr. O'Neil and a novice of the Order, who, however, died before the close of the year.

Among the first boarders were Mr. Doyle, who soon afterwards became associated with the school as a instructor, John and William Wallace, the former of whom also was later connected with the school as a teacher and subsequently joined the Confederate army. R. and G. Pereida and the Flores Brothers are remembered to have attended at this time as day scholars. The community of Brothers and boarders resided in an humble adobe house at the corner of South Laredo and West Commerce Streets, where Berger Bros. store now stands—the property then belonging to Mr. Marins, a Frenchman.

The visible blessing of God accompanied the labors of the Brothers, as was seen by the liberal patronage accorded the school, in fact, the

Lavernia.

LAVERNIA is a sturdy little town on the Gulf Shore railroad, twenty-three miles southeast of San Antonio, in Wilson County.

Some forty-five years ago it was a trading point. The country at that time was a clear, open prairie, but now it is covered with mesquite brush. Lavernia is on high ground, overlooking Cibolo Creek and its valley, which is considered extra fine land. It has about three hundred inhabitants. It has two first-class cotton gins, also a pottery. It is the birth place of some distinguished persons, and it is the home of a hospitable, thrifty people, who leave nothing undone to make strangers and newcomers feel welcomed.

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Moulton

IS on the San Antonio & Aransas Pass Railway, between Shiner and Flatonia, in Lavaca County, twenty miles from Hallettsville, the county seat. It is a picturesque town, lying as it does on a hill surrounded by a number of sister hills, thickly dotted with farm houses. The soil is a rich, black waxy variety, very productive. It is the natural trading point for a large section of tributary country. The settlers are Bohemians, Germans and Polanders; industrious and successful. Moulton has one oil mill, two cotton gins, a Convent and Catholic Church, also a public school, well managed by Prof. Guenther, who is unusually careful and painstaking

increase of boarders and the attendance of day scholars were so encouraging, that soon after the opening of the second session, it was evident that more ample accommodations would be required. Accordingly in November, 1853, the school and residence which till then had been separate, were joined and transferred to the present site of the institution—the original building, a stone structure, 60x80 feet, and two stories high, now forming the central part of the enlarged building fronting College Street, then known as Water Street.

On Christmas Day, 1854, Brothers Charles Francis and Eligius Beyrer arrived in San Antonio. They were then in the prime of life, had received a liberal education and were prepared to devote all their energies to the progress of the incipient institution, with whose subsequent history their careers became intimately identified. The community up to this period had been without a chaplain, and as Brother Beyrer had already completed his ecclesiastical studies in Europe, application was made for his elevation to the priesthood. The ordination took place at Galveston in March, 1858. Brother Mauciere who had arrived in San Antonio with the first colony, was ordained in 1853, but soon after receiving Holy Orders was transferred to the North. At the close of the session of 1854-55, the attendance of the school was 150 pupils, forty of whom were boarders.

About this time the genial Mr. Boyle became connected with the growing institution. He is fondly remembered by his fellow-teachers and the old pupils for his devotedness and his ability as an instructor. Rev. Father Sped, also an energetic Priest of the diocese, who had come to this country with Rev. Parisot, O. M. I., took an active interest in the school about this time, by volunteering his time and services in teaching. In consequence of this increase in the corps of teachers and the systematic instruction, the improvement of gradation in studies, and proper classification of pupils were made possible, and the object of the Brothers to elevate the standard of the school to the rank of a College, could gradually be accomplished. When, in 1859, Brother J. Moore, a thorough scholar and an accomplished educator, became connected with the school, its ascendancy received an additional impetus. It was about this time that James and Bryan Callaghan, Anton Adam, B. Mauernuann, H. Elmiendorff, C. F. Kleine, A. Biesenbach, A. and E. Steves and others, who afterwards attained recognition in administrative positions, or became prominent citizens of San Antonio, attended St. Mary's.

Brother Edel, whose untiring energy was the main-spring in this gratifying progress of the school, prudently foresaw the future possibilities and took measures for increased accommodations. A spacious

Shiner;

A CITY of 1000 inhabitants, is situated in Lavaca County, eighteen miles from Hallettsville, (the county seat) on the S. A. & A. P. R. R., (Waco route,) at the junction of the Lockhart branch. The country about is considered the finest in South Texas, and it is thickly settled with Germans and Bohemians. It has a bank, four churches, a convent, also public schools, good hotels, and an enterprising set of business men. The town is comparatively new, but its people have faith in its future, as is evidenced by its many brick store buildings.

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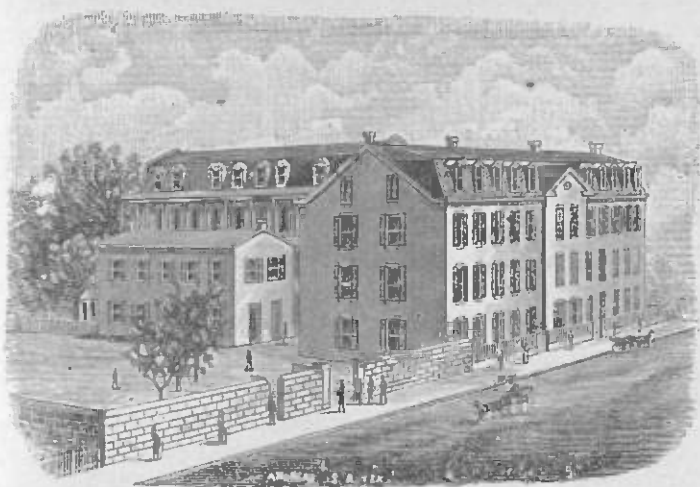
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SAN ANTONIO, TEXAS.

kitchen, a dining-room and store rooms were annexed. These were substantially built of lime rock found in the quarries north of the city. The material is soft and white when quarried, but by exposure to the atmosphere becomes somewhat dark and considerably harder. At that period it was almost exclusively employed in San Antonio as a building material in the erection of large edifices.

Now came the war, and with it general depression in the South, affecting all departments of industry and trade, and school interests as well. Much difficulty was often experienced in procuring food and school materials. However, teachers were exempt from conscription, and when San Antonio was under martial law, with General Bee commanding, the school enjoyed certain privileges. It was at this



ST. MARY'S COLLEGE.

epoch that Mr. T. Gentilz became connected with St. Mary's in the capacity as teacher of drawing and painting. His thorough and practical knowledge in all departments of art, and especially his success in teaching it, were soon recognized by the administration of the school, and Mr. Gentilz obtained a permanent appointment as teacher of art, severing his connection with the school only when, in 1894, the boarding department was transferred to the new St. Louis' College. During the war Mr. Joseph Dunn, of Corpus Christi, rendered efficient aid as an instructor.

In 1866 the Very Rev. J. N. Reinbold, Provincial Superior of the Brothers of Mary, came to San Antonio on his initial visit to the school, bringing additional members of the Society to aid in teaching. Brother

Rock Island.

ROCK ISLAND is situated in Colorado county, nine miles west of the Colorado river, twelve miles south of Columbus, the county seat, about sixty miles north and west of the Gulf coast, with an altitude of 250 feet, and seventy-seven miles west of Houston. The town is located on the San Antonio and Aransas Pass railway.

The town survey is on the open prairie with deep sandy loam and abundance of drainage. In fact the loveliness and Edenic beauty of the location inspires faith in its future, confidence in the wisdom of those who selected it, and renders glad the soul of the average man.

It is not alone the beauty and loveliness of the location that renders Rock Island the most desirable. Other considerations must be weighed. If the beauties of nature please the eye of the ordinary man, certain it is that a location which offers the most superior business prospects will please and attract the business man. A vast area of beautiful and fertile land lying south of here has been withheld from market for many years, and only a year ago thrown upon the market by the Rock Island Colony and Land Company.

Between 40,000 and 50,000 acres of these lands have been offered by this company, over half of which have been sold to actual settlers, and many of the purchasers have already built and are now busy planting crops. These lands were given the International and Great Northern Railway Company by the state, and when granted were exempted from taxation until 1900. The keen perception and foresightedness of the Rock Island Colony and Land Company discovered that when these rich lands are converted into productive farms, Rock Island must of necessity become the natural market of these farms, as there are neither markets nor facilities for moving farm products for many miles south of here. That as Columbus has been the only market for the few families located in this vicinity, this market would cut Columbus off, as these settlements are still south of here. Hallettsville, twenty-five miles west, and Eagle Lake, seventeen miles east, are the nearest towns on the railroad larger than this place.

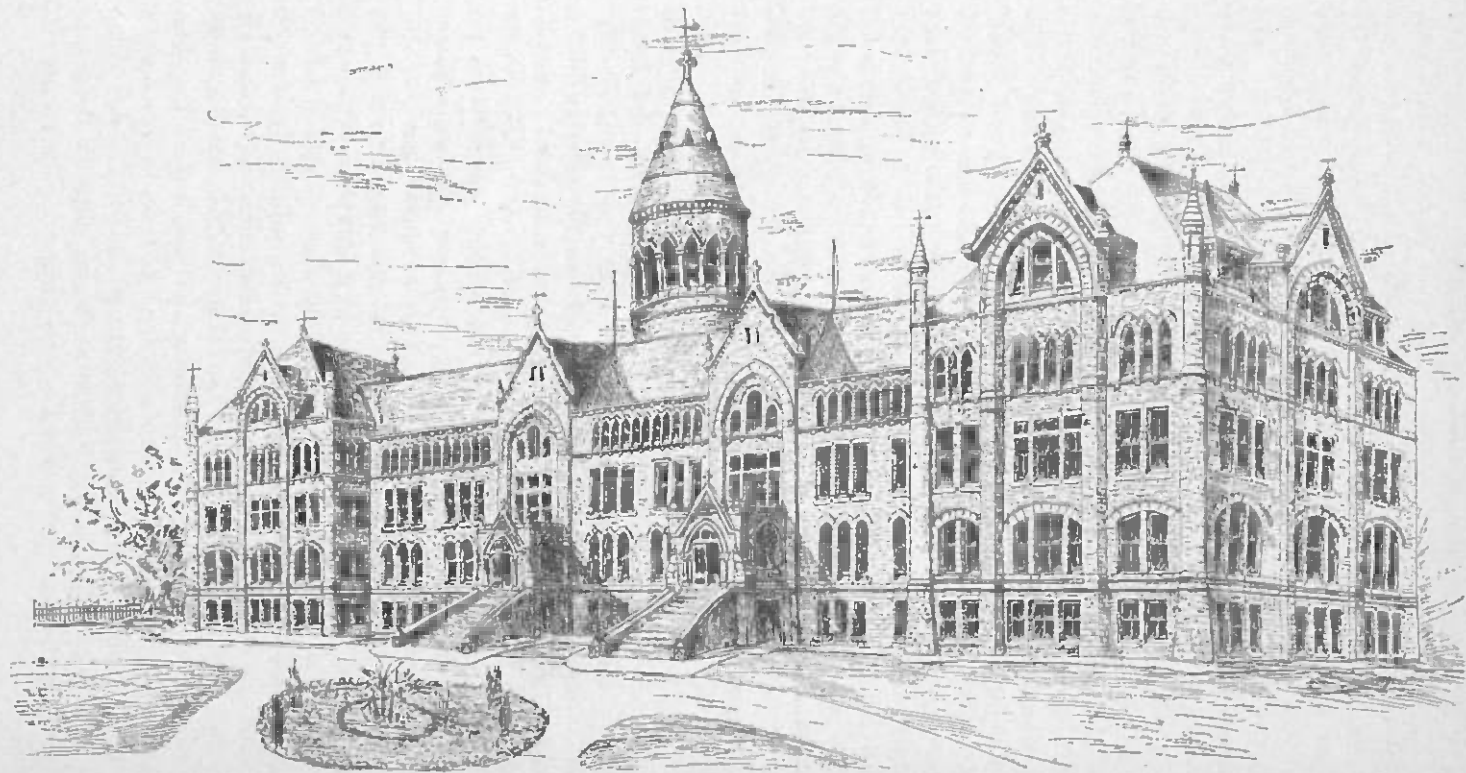
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Edel, who found that his physical energies were now rapidly on the decline, took this opportune occasion to apply for relief from the arduous cares of the directorship. He had entered the Order as a mere child, had consecrated to its service the last years of his life, and was now willing to continue his usefulness in an humble position. His urgent request was granted, and Brother Charles Francis was appointed his successor.

Shortly after the opening of the session, in the fall of 1866, San Antonio was visited by the cholera. The municipal authorities ordered all public and private schools to be closed indefinitely. The day scholars were accordingly dismissed from St. Mary's, but the boarders remained, and instruction was regularly continued for them. The epidemic was quite virulent and fatal, the death rate frequently reaching ninety victims per day. By the prompt and rigid enforcement of sanitary measures, and the regulation of diet, under the direction of Dr. Cupples, who acted in the capacity of physician to St. Mary's, the school enjoyed immunity from the scourge, there being, during its entire continuance of two months, only one pupil who suffered a slight prostration—the son of General Escobeda. After the expiration of six weeks the schools were re-opened, and from this period St. Mary's enjoyed an interval of long continued prosperity, with a constantly increasing patronage.

In the fall of 1874 San Antonio became the See of a Bishop. The Episcopal residence being the rectory of St. Mary's Church, his Lordship, Bishop Pellicer, soon became intimate with the Brothers. He took great interest in the well-being of the school, gave it liberal encouragement, and frequently associated with the Brothers in conversation and recreation.

In 1875 it was again found necessary to make additions to the buildings. The visit of the Very Rev. Joseph Simler, who was commissioned by the General Administration of the Order as Visitor Extraordinary to the American Province, greatly aided the expedition of the new and extensive constructions, and, in fact, in modernizing the whole situation. The Very Rev. Visitor took an absorbing interest in the progress of the school; gave wise suggestions for the improvement of the department of instruction, and caused the institution of the Sodalties of the Immaculate Conception and the Holy Angels, of which F. J. Bowen and F. Corbett were respectfully the first Presidents. He further obtained all necessary authorization to erect a three-story building to contain class rooms, dormitories, an exhibition hall, infirmary, dining halls, etc. The work was begun without delay and completed during the session of 1876-77. No railroad had up to this



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period reached San Antonio, hence considerable delay was experienced in obtaining the building material, the main portion of which came from Mobile, Ala., being transported to the city from Galveston by mule and ox trains. The arrival of this old-fashioned wagon train, consisting of about twenty wagons, each drawn by a dozen mules, or as many oxen, and a reserve drove of the animals, encamping on the college grounds, presented a novel appearance. Previous to the advent of railroads this primitive caravan method of transportation was a familiar sight in this section of the country, while passenger travel was carried on by means of the stage coach. There was, of course, less expedition in those days in leaving college after Commencement Day than there is at present. It frequently required several weeks before pupils could make favorable connections; hence, they left very gradually, and ordinarily from fifteen to twenty-five, living in distant parts of the State or Mexico, were retained at the school during vacation. But in 1877 the G. H. & S. A. railroad reached the Alamo City, the influence of the improvement in travel was soon felt at the school by an increased influx of boarding pupils. Intercourse with the Mother House, in Ohio, also became more frequent. A number of Brothers were regularly sent to the North for the annual retreat; others came to replace these, and the benefit accruing to the school by contact with Northern customs and methods soon became evident. The inspector of schools, also Brother J. B. Stintzi, who had heretofore come to San Antonio at intervals of several years only, was now enabled to make annual visits.

In 1881 Brother Charles Francis, who had successfully governed the school through a trying period extending over fifteen successive years, in the course of which time it was fully transformed into a College, under which title it was also chartered during his administration, was succeeded by Rev. Francis Feith. His administrative qualities had been satisfactorily proven during his directorship at St. Mary's College, Dayton, Ohio, from where he was transferred to the community of San Antonio in 1879 to replace Rev. Beyrer, as Chaplain, the services of the latter being frequently required at St. Michael's (Polish) congregation, which was without a pastor during protracted intervals. Rev. Feith's career was especially characterized by a paternal solicitude for the well being of the faculty and pupils. His unobtrusive labors, affability and gentleness of manner, gained him esteem, love and confidence of all with whom his labors brought him in contact. It was during his administration that the movement to transfer the boarding department to the suburbs of the city began to receive serious consideration. Situated in the centre of the city, St.

Rèv. P. F. Parisot, O. M. I.

OF ST. MARY'S CHURCH, SAN ANTONIO.

A GAIN we present a sketch of one whom Catholic France may well be proud to claim, to call her child. This devoted son of our Immaculate Mother was born in Lorraine on the 20th of May, 1827, being one of a family of six children.



REV. P. F. PARISOT, O. M. I.

Having concluded to enlist as a soldier of God, and His Church, he entered the Seminary of Senaide, where he spent five years pursuing the inferior studies. From there he went to the Seminary at Chatel sur Mozelle, where he took the three years course in literature and rhetoric; the following five years were spent in the study of philosophy and theology at St. Dié and Marseilles.

After completing twelve years of study he made his vows, it being February 1, 1851, about which time he determined to enter the Order of Oblate Fathers. He thereupon entered their novitiate at Grenoble, where he remained until his ordina-

tion, which took place in Marseilles on February 15, 1852; he was ordained by Monseigneur Charles Joseph Mazenod, the saintly founder of the Oblates, his beloved Superior.

About that time Bishop Odin was visiting France seeking priests

Continued on page 146.

Mary's was now becoming surrounded by large edifices, the annoyances and distractions incident to a thriving metropolis were seriously felt; the accommodations in the buildings and on the premises were inadequate, and, hence, it was deemed opportune to erect a new boarding school. The movement obtained an additional impetus when the Very Rev. L. Beck became Provincial of the Brothers of Mary in America. His practical knowledge of architecture and finances qualified him to undertake this work, which, in his hands and under his personal direction, has resulted in the erection of a boarding school commensurate in proportion and completeness with the best modern institutions of its kind in the State.

In 1892 the hierarchy of the United States decided to have an educational exhibit at the World's Columbian Exposition to show what the Catholics in this country are doing for education. The institutions of the Brothers of Mary throughout the States responded generously to the invitation to prepare specimens of school work for the exhibit. Previous to this St. Mary's College had obtained diplomas, silver and gold medals, for the excellence of school work exhibited at more than a dozen State and International Fairs held at San Antonio. An elaborate exhibit was now prepared and sent to the great Exposition. In due time the cheering news arrived that St. Mary's College was awarded a diploma and gold medal by the directors of the World's Fair for the general excellence of its exhibit.

Rev. Father Feith, who had untiringly labored for the ascendancy of the school, and especially for the erection of the new boarding school, was not destined to witness the completion of the latter. In July, 1893, he received his appointment as Chaplain of St. Louis' College, Honolulu, Hawaiian Islands, and on the following August 22 he bade adieu to his beloved community and cherished friends in San Antonio, to await a fraternal welcome by his confreres on the far distant Pacific. On the evening of the same day ground was broken for the erection of St. Louis' College.

Brother John Wolf, who had been connected with St. Mary's since May, 1876, was now appointed director and the Rev. F. Spenner, who had just arrived from the Mother House, became chaplain. During the session of 1893-94, the work at the new College was the absorbing topic of interest and solicitude. On the last day of the year 1893, his Lordship, the Rt. Rev. Bishop Neraz, laid the corner stone amid imposing ceremonies, in which all the clergy of the city, the Catholic societies and the citizens, generally, participated. Little did his Lordship then surmise that this visit to the rising institution would be his last. But he had well merited the consolation of witnessing this triumph of Christian

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education in his diocese. From the first introduction of the Brothers he had been identified with their labors. As Parish Priest he regularly visited the school to impart catechetical instruction; as Vicar-General he exercised a constant active interest for the well-being of the school, and after his elevation to the episcopate, he frequently came during the short intervals of respite from his arduous labors to inquire about the success of the school and to encourage the Brothers. When they undertook the direction of the San Fernando school, in 1888, his Lordship ever evinced a paternal solicitude for their well-being and kept in personal contact with all the details of the school to the end of his life.

At the close of the session in June, 1894, the boarders bade final farewell to old St. Mary's, as it was then known that the new St. Louis' College would be ready for occupancy at the opening of the next session. Bro. John Wolf was appointed first President of the new institution, being succeeded at St. Mary's, which now became a day-school exclusively, by Brother John Bumeder, who had been connected with the school for several years as teacher of the graduating class. At the opening of St. Louis' College, Rev. F. Spenner and Rev. E. Beyrer were appointed chaplain and assistant chaplain, respectively. St. Mary's obtaining a new chaplain,—Rev. A. Frische, in August, 1895.

At present St. Mary's consists of nine classes, representing primary grammar, commercial and graduating departments. The instruction is literary, scientific and commercial; ancient and modern languages, music, typewriting, phonography and telegraphy are taught. There are fourteen Brothers and an attendance of 325 pupils.

CHAPTER XVII.

ST. MARY'S CATHOLIC CHURCH, SAN ANTONIO.

Ever since its erection the Mission Church of San Fernando had served as the place of worship for the Catholics of the various races residing in San Antonio. It was soon found to be too small for the ever increasing Catholic population, and the Rt. Rev. J. M. Odin, first Bishop of Galveston, resolved to erect a Church for the German and English speaking Catholics of San Antonio. The site chosen was that on which St. Mary's is now built. It was owned by the heirs of Ambroysio Rodriguez, and was cared for by them as a vegetable and flower garden. Later on it was purchased by James Henderson, from whom Bishop Odin bought it. The transfer, as found in the Records of Bexar County, reads as follows :

STATE OF TEXAS, }
COUNTY OF BEXAR. } KNOW ALL MEN BY THESE PRESENTS :

That I, James Henderson, of the County of Bexar, and State

for his missions, and among others from whom he received aid was the most worthy Superior of the Oblates, who then gave Texas six Oblate priests and one lay brother, one of whom was the Rev. Fr. Parisot. On March 19, 1852, he bade farewell to his parents and friends at Lorraine, departing for Havre, whence he sailed for the new world. On the same ship there were eighteen seminarians for Texas; also three choir sisters of the Incarnate Word and one lay sister. The lay brother and the lay sister mentioned are still living; the only survivor of the seminarians is the Rev. Fr. Tarrillion, of Fredericksburg. There were about four hundred passengers on board, who were chiefly Germans.

After fifty-two days on that old fashioned sailing vessel, they arrived at New Orleans, where they spent a few days with Archbishop Blanc. Those bound for Texas then set out for their destination. Since the first day that Father Parisot spent in Texas was May 20 (his birthday), he says that he was born again in Texas.

The first three years of our young Apostle's missionary life were spent in those parts of Texas and Western Louisiana, where there were no priests, and perhaps, had been none for as many as twenty years. During those years he baptized about five hundred souls, among whom were a number of Indians. The next three years were spent in teaching latin and mathematics at St. Joseph's College, Galveston, the charter for which University he obtained in 1856.

In 1857 Rev. Fr. Parisot was called to San Antonio to be pastor for St. Mary's Church, in the absence of the regular pastor, the Rev. Fr. Dubuis. On May 20, 1858, he was sent to Brownsville, where he was the superior of that mission for nine years, from which point he frequently gave missions in Mexico.

In 1894 he was sent to San Antonio, where he remained some months, when he was sent to Buffalo to teach; from there he was again sent back to Brownsville, where he was President of College, Chaplain of the Convent and Pastor of the Church. His work was too great, and Holy Thursday, 1895, he was stricken down with paralysis, from the effects of which he only fairly recovered after about eighteen months.

At the request of the late Rt. Rev. J. C. Neraz, Father Parisot was returned to San Antonio; since which time he has served as Chaplain at the Ursuline Convent and the Orphan's Asylum, and is at present the Chaplain at the Convent of the Good Shepherd at East End.

Rev. Fr. Parisot enjoys a beautiful and child-like confidence in the Blessed Virgin, who has shown him her appreciation of it on various occasions. He is beloved by all who know him.

aforesaid, in consideration of the sum one thousand, four hundred dollars, to me paid by J. M. Odin, Bishop of Texas, of the aforesaid State, the receipt whereof I hereby acknowledge, have granted, bargained, sold, released and confirmed, and by these presents do grant, bargain, sell, release and confirm unto said J. M. Odin, his heirs and assigns, all that tract, or parcel of ground, on the northeast side of the San Antonio River, in the City of San Antonio, bounded on the west by Rincon (now St. Mary's) Street, on the north by Water (now College) Street, on the east by a lot of ground belonging to the heirs of Ambroysio Rodriguez, and on the south by the San Antonio River; containing about seven-eighths of an acre, more or less, together with all and singular the rights, members and hereditaments and appurtenances to the same belonging or in anywise incident or appertaining, to have and to hold all and singular the premises above mentioned unto the said J. M. Odin, his heirs and assigns forever; and I do hereby bind myself, my heirs, executors and administrators to warrant and forever defend the title to the said premises unto the said J. M. Odin, his heirs, executors, administrators and assigns against myself and against all persons whomsoever lawfully claiming or to claim the same or any part thereof.

Witness my hand and seal this thirtieth day of July, in the year of our Lord, one thousand eight hundred and fifty-two:

Signed, sealed and delivered in presence of

L. DOBBIN,

JOHN TWOHIG.

JAMES HENDERSON.

STATE OF TEXAS, }
COUNTY OF BEXAR. } Before me, Sam S. Smith, Clerk of the County Court of said county, personally appeared James Henderson, to me well known, who in my presence acknowledged that he had signed, sealed and delivered the within instrument of writing, and declared the same to be his act and deed for the purposes and considerations therein contained, in testimony whereof I hereby sign my name and affix the impress of the seal of the County Court of said county this Aug. 21st, 1852.

SAM S. SMITH, Clk. C. C. B.

STATE OF TEXAS, }
COUNTY OF BEXAR. } I, Sam S. Smith, Clerk of the County Court of said County, do hereby certify that the above and foregoing instrument of writing was filed for registration in my office Aug. 21st 1852, at 8 o'clock a. m., and duly recorded the 24th, same month, at 5 o'clock p. m., in the records of said county in Book No. 2 on pages 158 and 159.

Witness my hand and the seal of the County Court of said County, the day and year above written.

SAM S. SMITH, C. C. C. B.

Yoakum

IS IN the edge of Lavaca County; it is the junction point of the San Antonio & Aransas Pass railroad, where the Waco and Lockhart branches join the main line; it is also division headquarters, having all the mechanical department of the road located there. It is comparatively a new place, being named out of compliment to Mr. B. F. Yoakum, a previous general manager of the road. It is situated on a high rolling prairie, and has 3,000 wide-awake, enterprising inhabitants; also, good Church and school buildings; the Catholic Church and Convent are both handsome structures. Yoakum, having a fine farm and stock country around it, and having unusual railroad advantages, has undoubtedly a bright future.

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Skidmore

IS A BUSTLING little town of 300 inhabitants, in the lower edge of Bee County, eleven miles from Beeville, which is the County seat. It is on the main line of the Aransas Pass railroad, and at the junction of the branch to Alice. It was established in 1888, and named in honor of Mr. Frank Skidmore, a large cattle owner of that section.

Skidmore, being in the coast country, offers a fine field for investors, as vegetables can be raised all the year round. A handsome Catholic Church has lately been erected. The country is rapidly settling up, and visitors are welcomed and treated courteously.

The property was secured, but remained unimproved until the year 1855, when a Church subscription was begun by the Rev. J. M. Dubuis, Rector of San Fernando. The subscription opened on September 3, 1855. The first donation made was \$3.00, and by Señora Quito, and the amounts given ranged from 5 cents to \$1,000, and when later on the Church was under way there were contributions of day labor and hauling of material for the construction purposes. The sum of \$10,214.50 was collected by the Rev. J. M. Dubuis, who even went to Galveston and New Orleans to enlist the Reverend Clergy and the people in the good work. A goodly amount was contributed by his friends in those two cities. As soon as he thought it prudent, Rev. Fr. Dubuis concluded to begin erecting the Church. Ground was broken in the autumn of the year 1855. Mr. Theodore Giraud was the architect for the building; Mr. Patrick Walsh contractor for the stone cutting; the contractors for the mason-work were Messrs. F. C. and Joseph Schmitt, brothers, and the wood-work was done by Mr. Marcus Flores, under the direction of Rev. Fr. Dubuis. The people viewed with satisfaction the progress made, and prepared for the ceremony of the laying of the corner stone. In the absence of the Rt. Rev. Bishop Odin, the Very Rev. J. M. Dubuis, V. G., officiated on this occasion, assisted by the Rev. S. Mackin, Rev. P. Turrillion, now Rector of the Im. Conception, Fredericksburg, Rev. F. Bouchu, of the Mission San Francisco de la Espada. The stone was cut and prepared by Patrick Walsh; the inscription, also, on it was traced by this gentleman, but the letters were chiseled out by the Very Rev. Fr. Dubuis, and read: "*Domus Dei et Porta coeli; January 6, 1856.*" After this event, the work was pushed with great vigor, for Father Dubuis displayed wonderful energy in urging on the laborers under his supervision. He was to be seen engaged wherever help was needed, whether it was in moving stone, mixing mortar, hoisting lumber with the derrick, or carrying material to workmen when their assistants failed to do it. Once, it is said, he was helping to raise a rafter with a pulley attached to the highest piece of lumber in the building, when it swung around and struck him in the side. He was thrown to the ground, injured more internally than externally. He remained confined to his room for several months, and his life was despaired of. He was, however, spared by Divine Providence to give still further evidence of his zeal for souls. The Church steadily rose and presented to the inspector or visitor a stately gothic structure. It faces west, and the inside measurements are one hundred and ten feet long, fifty feet wide and about seventy feet high from floor to ceiling. Solid stone pillars supported the arches, and the pleasing aspect of proportions gives a good estimate of the designer's ability. A tower on

Rev. C. J. Smith, O. M. I.

PASTOR OF ST. MARY'S CHURCH, SAN ANTONIO:

REV. C. J. SMITH, O. M. I., the highly esteemed pastor of St. Mary's Church, is a member of the Order of the "Oblates of Mary Immaculate," of whom he is the local superior.



REV. C. J. SMITH, O. M. I.

He was born in Ottawa, Canada, in the year 1851; his father being an English Canadian, and his good mother a daughter of the "Emerald Isle." He received his education at the Ottawa University, where he graduated in 1870, with the degree of Bachelor of Arts. Later, after a lapse of a number of years, he took another course at the University, receiving the degree of Master of Arts, in June 1880.

The Ottawa University is under the direction of the Oblate Fathers, and of late years it has been raised to the dignity of a

Catholic University, which brings it under the direct care or supervision of Rome. This favor was obtained by Archbishop Joseph Thomas Duhamel upon his last visit to the Pope.

Rev. Father Smith having decided to dedicate his life to God, in the Order of the Oblates, made his novitiate at Lachine; he made his religious vows in the year 1872 and was ordained in 1875. He afterwards was professor of Latin, Greek and Mathematics at the University for about eight years.

Continued on page 152.

the north side and two pinnacles on either side of the main door are still incomplete. Early in the Summer of 1857 the Church was thrown open to religious service and the "Old Church," as it was called, was reserved for the use of the Mexican, Italian and French Catholics of the city. As two congregations should henceforth worship in St. Mary's, it was necessary to provide Priests to attend to their respective spiritual wants. The Very Rev. Father Dubuis while remaining rector of San Fernando did not abandon the new flock just separated from the parent Church. He continued as rector of St. Mary's until 1862, when he was consecrated Bishop of Galveston, November 23d of that year. His assistants during that time were the Reverends Stephen Mackin and Michael Sheehan. The Rev. Leopold Moezygamba, O. M. C., ministered with great zeal to the German population. In the Autumn of 1857 the Rev. F. Dubuis went to Europe, and during his absence the Reverends Pierre F. Parisot and J. M. Gaye, O. M. I., of Brownsville, took charge of the parish for about six months. In 1859 the Rev. F. X. Wenniger, S. J., was invited to give a mission in St. Mary's. With true apostolic zeal the Missionary began his labors. Serious breaches of morality had been made, and especially had the matrimonial laws in many instances been scandalously violated. The Reverend Father fearlessly set about reforming this state of things, and in powerful language showed the depth of the evil to be remedied. The guilty writhed under the lash; but the well-disposed hailed the event as timely, so that faith and morals might be put on a proper basis. Murmurings against the preacher grew into threats of assassination, followed by interruptions during the services, and indecorous behavior in the Church. Open violence was spoken of. But the good Catholics banded together and resolved that neither would harm be done the Priest nor the house of God be disgraced. This knowledge conveyed to the disturbers that any hostile demonstration on their part would meet armed resistance prevented any outbreak, and the mission went on and concluded with beneficent results.

During the period of time which elapsed between 1859 and 1869, when the Rev. Thos. J. Johnston became rector, many Priests succeeded each other in discharging their duties towards the two congregations. The English speaking congregation was attended to by the Rev. Michael Sheehan from 1859 to 1861; by the Rev. J. A. Faure from 1861 to 1866; from 1866 to 1869 by the Rev. Louis Chaland; whereas, the following Priests ministered to the German members of St. Mary's Church; the Rev. Alto Herman, O. S. B., for a few months in 1859; the Rev. P. Baunady, O. S. B., in 1860; the Rev. P. Hermilian Wendell, O. S. B. and the Rev. F. Amandus, O. S. B., from 1860 to 1867; the Rev. Columbano Schmidt Bauer, O. S. B., for a few months in 1867; the

He was then sent to Lowell, Mass where he became pastor of the Church of the Immaculate Conception. While there he had the arduous duty among the many others of caring for the Catholic mill hands, which necessitated close vigilance and the frequent visitation of the corporation boarding houses.

Between the work and the climate, his health became impaired and he was sent to Texas. He came to San Antonio in the fall of 1886, becoming the assistant of the late Rev. Richard Maloney, O. M. I., who was then pastor of St. Mary's Church; when the Rev. Father Maloney took charge of St. Peter Claver's Church, Rev. Father Smith became the pastor of St. Mary's, the Rev. Father Maloney still remaining the local Superior of the Oblates. Upon the death of the Rev. Father Maloney, Rev. Father Smith was appointed to succeed him as Superior.

Since assuming charge of St. Mary's Church, he has been the inspiration of many improvements, both as regards the outward appearance of the material Church and the spiritual progress of the people.

It was Rev. Father Smith who had the young men of the parish organize and publish "St. Mary's Monthly," which later became St. Mary's Review, then the San Antonio Messenger, and finally the "Southern Messenger," which is today doing good work throughout the State. Rev. Fr. Smith is further a great lover of music, being a talented performer and a keen critic. He is at present the spiritual director of the Catholic Knights and of the Ancient Order of Hibernians; he is also Chaplain of the Good Shepherd Convent (East End), Rev. Father Parisot being his assistant.

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Rev. Charles T. Greyenbühl for a few months in 1868; the Rev. J. Anstaets exercised the Ministry in St. Mary's from May 1869 to the latter part of 1871; the Rev. Thos. J. Johnston in the meantime having become rector of that Church. It now became evident that another new Church was needed. The restoration of peace between the North and the South had occasioned a general desire among the people of the country to seek and secure homes. Immigration turned towards Texas and the population rapidly increased. The German element became very large and a movement was started among the Catholics of that nationality to have a Church for themselves. St. Joseph's was built in 1869 and St. Mary's became the Parish Church of the English-speaking Catholics of the city. It is well known that besides being the house of God, St. Mary's served for a time as a place of habitation for those engaged in the Ministry or preparing for it. The Pastor himself for many years occupied a room built overhead in the vestry; whereas, the rooms in the tower were turned into class-rooms for the seminarians. It was in Rev. Father Johnston's apartment that a branch of the C. K. of A. was organized, and that the meetings were held for a long time.

During his long pastorate he was assisted by several Rev. Fathers: Revs. Jos. Ferra, J. S. Guillet, L. Genolin, J. Hoban, Geo. Lagleder, T. S. Major, Daniel Swagers, Hugh A. Milmo, Wicart S. J., Peter McMahon. In the year 1884, the Very Rev. Father Johnston met with a serious accident from which he never fully recovered. He was thrown out of a carriage attached to two runaway horses and injured. In consequence he was little able to attend to pastoral duty. Paralysis of the brain soon set in and after several months of suffering he died on the 14th of July, 1885, admired for his many gifts of mind and heart and beloved on account of his fidelity to his pastoral duty.

During the illness of the Rev. Fr. Johnston negotiations were begun between the late Rt. Rev. J. C. Neraz, the second Bishop of San Antonio, and the Provincial of the Oblates of Mary Immaculate, the Very Rev. Jas. McGrath, O. M. I., for the purpose of offering St. Mary's Parish to the above society. The offer was accepted, and on the 1st day of July, 1884, the Rev. Richard J. Malony, O. M. I., stationed at the Church of the Holy Angels, Buffalo, N. Y., was sent to San Antonio to take charge of St. Mary's. This advent of the Oblates of Mary to San Antonio, and their taking possession of St. Mary's, recalls to mind that when in 1857 two Oblate Fathers, the Rev. P. F. Parisot and the Rev. J. M. Gaye, attended to this Church for a few months during the absence of the Rev. J. M. Dubuis in France the Rt. Rev. Bishop Odin had signified to the first named Father his fixed intention of handing over St. Mary's to the Oblates. The Rev. Chas. Cahill, O. M. I.,

Hymn of the Alamo.

ARISE! man the wall—our clarion blast
 Now sounds its final reveille—
 This dawning morn must be the last
 Our fated band shall ever see.
 To life, but not to hope, farewell—
 You trumpets clang and canons peal,
 And storming shout and clash of steel
 Is ours, but not our country's knell.

Welcome! the Spartan's death,
 'Tis no despairing strife;
 We fall, but our expiring breath
 Is freedom's breath of life.

Here on this new Thermopylæ,
 Our monument shall tower on high;
 "Remember the Alamo," shall hereafter be
 On bloodier fields the battle cry!
 Thus, Travis from the ramparts cried;
 And when his warriors saw the foe,
 Like whelming billows surge below,
 Each dauntless heart at once replied.

Welcome! the Spartan's death,
 'Tis no despairing strife;
 We die, but our expiring
 Is freedom's breath of life.

They come—like autumn leaves—they fall,
 Yet hords on hords they onward rush;
 With gory tramp they mount the wall
 Till numbers the defenders crush.
 The last was felled, the fight to gain—
 Well may the ruffians quake to tell
 How Travis and his hundred fell
 Amid a thousand foemen slain.

They died the Spartan's death,
 But not in hopeless strife,
 Like brothers—and their expiring breath
 Was freedom's breath of life. | BY R. M. POTTER.

came to St. Mary's as assistant to the Rev. Fr. Malony, but remained only a few months, when he was succeeded by the Rev. R. M. Barrett, O. M. I. During Father Maloney's incumbency the Very Rev. James McGrath, O. M. I., Provincial of the Oblates in the United States, preached two missions in December, 1884, 1885, respectively, and the jubilee exercises in December, 1886. New pews were put in the Church, the societies already existing received new vigor and others were established. It was also during his Rectorship that the few colored persons, who for years had worshipped in St. Mary's, were able, through his influence and the concurrence of a generous and pious lady, to have a Church and schools built expressly for their use. A more extended notice of their work will be given below under the title of St. Peter Claver's Mission.

In September, 1888, when the Rev. Fr. Malony took charge of the colored Mission, the Rev. C. J. Smith, O. M. I., assumed the Rectorship of St. Mary's Church. The chief events which have occurred since are the erection and consecration of a marble altar, imported from the firm of C. E. Hall & Co., Boston, Mass., December 9, 1888. It cost \$1,477.85. A new pipe organ, valued at \$3,000, from the firm of Farrand & Votey, Detroit, Mich., was blessed on the 26th of April, 1890.

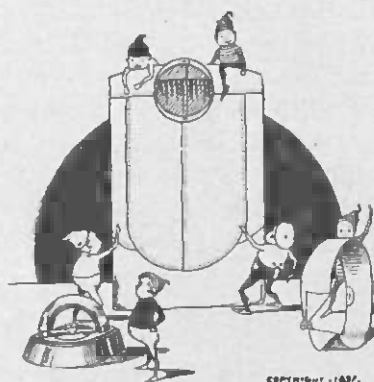
New stained-glass windows were put in; the sanctuary was completely renovated; statues in carved-wood niches were erected, the gifts of the societies of the Church and zealous donors among the congregation. The electric light was introduced into the Church and many generous members of the congregation contributed towards this improvement. On the first Sunday of October, 1890, St. Mary's Church *Monthly Journal* appeared for the first time. It was simply a medium through which were conveyed to the faithful worshipping in St. Mary's the regulations of the Church, the principal Catholic events, and reflection on subjects of religious interest. From a monthly it became a weekly, and took the name of *St. Mary's Weekly Journal*, and was placed before the public as a paper to be supported by subscription. A lay management then controlled it, and its circulation and influence increased very materially. After a few changes of management and name it has become the only Catholic paper in the State of Texas, and is known far beyond the limits of Texas as the *Southern Messenger*.

The Fathers of St. Mary's gave special attention to that portion of the congregation located on what is known as Government Hill, where Fort Sam Houston is established. A pious and devoted lady had for years instructed the Catholic children of the Hill in her own house. There she taught them the Christian doctrine, and zealously watched over them when they prepared for First Communion. The Fathers

Columbus,

THE COUNTY seat of Colorado County, a city of 3,000 inhabitants is on the main line of the Southern Pacific railroad, and at the junction of the branch line to La Grange. After a sleep of a number of years it is again taking on its old-time business air. At one time Columbus was the foremost city in South Texas, its people numbered among them the wealthiest cattle men of the state, its merchants were solid and substantial; but they let a number of small towns spring up about them and take away their trade. A misunderstanding caused the Southern Pacific to build their shops and establish a division two and a half miles west of it, and as a result the town languished. Columbus of today, however, is a far different town from what it has been for so many years. The people have awakened to the fact that they could not get back their prestige without an effort, so a preconcerted effort was made. New brick store buildings were erected, the business men held out inducements to the effect that Columbus is now a bright, busy little city. Its merchants command a good business, and the town has a wide awake appearance. It is situated in the heart of a fine agricultural country on the Colorado River.

All religious denominations are represented, the Catholics having a Church and Convent there.



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from St. Mary's made frequent visits to encourage both teacher and pupils. Soon it was strongly urged that a Catholic School be erected on the lots secured some years previous for Church purposes. The Right Rev. Bishop Neraz authorized the project, and a school was built, in which secular knowledge was taught during the week and Catechism on Sunday. The Rev. F. X. Brulé, O. M. I. (now of Eagle Pass), for several months worked most actively among the Catholics of that section of the city. Later on, this school became the place of worship for the Catholics living on the Hill and near the Southern Pacific Railway Station, when the new parish of St. Patrick's was taken from St. Mary's, with the Rev. M. A. Rhatigan as the first rector, in 1893.

By the sudden death of the Rev. R. J. Malony, O. M. I., which occurred on the 13th of February, 1893, the Oblate Community of St. Mary's lost its Superior and the Colored Catholics their devoted pastor. The universal esteem entertained for him was evident from the resolutions of regret passed by the various Catholic Societies and the great concourse of people at his funeral. He had lived 73 years, occupied in missionary work in Canada, the States of New York, Vermont and Texas. On the 13th day of August, 1893, in the presence of a large congregation the Right Rev. J. C. Neraz ordained the Rev. E. J. O'Callaghan, O. M. I., to the priesthood. He was the first Oblate ordained in Texas. The parishioners of St. Mary's were again on two subsequent occasions privileged with having the benefit of two missions; one was preached in December, 1894, by the Very Rev. J. M. Guillard, O. M. I., Provincial, and the other by the Rev. J. H. Quinn, O. M. I., of Buffalo, N. Y., from March 21st, 1897, to the 28th of the same month.

CHAPTER XVIII.

THE CHURCH AT EAGLE PASS AND VICINITY.

There is no record showing that any Priest had been stationed at Eagle Pass before the arrival of the Rev. J. Jean de la Croix in 1864. He remained about sixteen years in charge of the Mission. After him came the Rev. M. Spinelly. It would seem that his jurisdiction extended to both sides of the river Rio Grande. He died from pneumonia contracted in crossing a swollen creek one cold winter day as he was returning from a sick call. About this time the Rev. A. Heyburn commenced the erection of a Church, which was, however, completed by the Rev. A. J. Ferra. The latter also began to build a Priest's residence, but was removed to another station before finishing it.

In connection with these Missions we notice the names of the Revs. Ed. Kelly and M. Murphy, who both labored principally at

The Surrender of Santa Anna.

AND BATTLE OF SAN JACINTO.

THE ILLUSTRATION presented of this very memorable occasion is taken from the grand, large painting in the State Capitol, which is not only a master-piece of art, but is as well, historically correct.

Since the capture and surrender of the cruel and conceited Mexican General, was but a fitting finale to the splendid victory won by the Texans the day before at the battle of San Jacinto, we give an outline of that meaningful event.



SURRENDER OF GEN. SANTA ANNA.

The convention had assembled, and on March 2nd, 1836, issued the declaration of independence; on the 16th the Provisional President and other officers were elected, and on the 17th (St. Patrick's Day), the constitution adopted, was signed. Meanwhile Gen. Houston on the approach of Santa Anna evacuated Gonzales. This retreat he continued, falling back to the Colorado, then to the Brazos and finally to the San Jacinto, his design being to scatter the Mexican troops, in which he succeeded.

The alarm which had previously taken possession of the Texans soon quieted, and during that time Gen. Houston collected a force of

Continued on page 160.

Brackettville and in the surrounding settlements. The Church, which is of stone, at Brackettville, was built by Father Kelly in 1879, and blessed by the Rt. Rev. A. D. Pellicer, first Bishop of San Antonio. The Rev. A. Heyburn was assistant to Father Kelly. The Rev. L. Genolin also visited these Missions in 1878, but only for five months. Father Kelly disappeared from the scene, and Father Heyburn took up the good work inaugurated by his predecessor, which he continued until the month of September, 1881. The Rev. F. Wicart succeeded Father Heyburn and remained in charge of Brackettville until December 5, 1882. On the 20th of January, 1884, the Rev. F. Schmelzer came to this Mission, but stayed only three months.

With regard to Uvalde, from scant information it is learned that a frame Church was erected by Father Heyburn from subscriptions taken up by him in San Antonio, and it was blessed by the Rt. Rev. J. C. Neraz, second Bishop of San Antonio, on March 31, 1883. It had become evident that neither of these Missions separately could support a resident Priest. The Rt. Rev. Bishop Neraz, desiring to have this portion of his flock attended to, and conscious of the difficulties in the way, applied to the Oblates of Mary Immaculate, whose Provincial house is in Lowell, Mass. Owing to a fatal accident, the Very Rev. Thos. Johnston, Pastor of St. Mary's, San Antonio, was rendered unable to attend any longer to the Parish. In the meantime the Right Rev. Bishop communicated with the Very Rev. Jos. McGrath, O. M. I., Provincial of the Oblates in the United States. After some correspondence it was agreed that the Oblates should accept the charge of St. Mary's along with the Missions of Eagle Pass, Uvalde, etc. Two Fathers, the Revs. H. Olivier and J. J. Rieux, O. M. I., took up their residence at Eagle Pass, and shortly after, the Rev. R. J. Malony, O. M. I., assumed the direction of St. Mary's Parish, San Antonio.

After laboring for some time at Eagle Pass, the Fathers were called upon by the Bishop to attend to Brackettville, Uvalde, Del Rio etc. The Missionaries now visit these stations regularly, but always return to Eagle Pass which is their headquarters. Since the arrival of the Oblate Fathers, many improvements have been made in the Mission. The Church at Eagle Pass inside and outside has been gradually repaired and beautified; and it is furnished with vestments, statues, electric light. The residence begun by Father Ferris has been enlarged and completed, and the grounds around both becomingly laid out.

The records of the Church of Uvalde which start from June 24, 1886, are to be found in the possession of the Fathers at Eagle Pass. This Mission is the least progressive of those mentioned above and contains like them, a mixed population of Americans and Mexicans.

about 800 men. The Mexicans continued to pursue them; Gen. Santa Anna himself being in command with a vastly superior number of troops.

On April 21st Gen. Houston judged that the time was ripe for his attack, so after attending to every possible point he gave battle. He had a few days before made the most soul-stirring speech, in which he bade his men choose as their slogan, "Remember the Alamo," and, to let their determination be for "victory or death." He had no fear of defeat, but felt an inspiration of certain victory, saying, "Trust in the God of the just and fear not."

The enemy had just been reinforced by 500 choice troops under Gen. Cos, so Gen. Houston feared the arrival of more, for the enemy's effective force was then 1500 men, against the 783 Texans. The bridge on the road to the Brazos was destroyed to cut off escape.

The first regiment, under Col. Burleson was assigned the center field; the second under Col. Sherman formed the left wing; the artillery under Col. Hockley was placed in the right of the center; four companies of infantry under Lieut. Col. Millard sustained the artillery; the cavalry, sixty-one in number, under Col. Lamm, was placed on the extreme right, and completed the line. The cavalry was the first sent to the front, to the enemy's left to distract their attention, while the other forces concentrated in an extensive timber; every evolution was performed with alacrity, the Texans advancing rapidly in line through the open prairie without any protection whatever. The artillery advanced within two hundred yards of the enemy's breastworks, and opened an effective fire with grape and canister.

Col. Sherman's regiment having commenced action, the whole center and right line advanced in double-quick time, ringing the war cry, "Remember the Alamo," getting within point blank range before firing a shot, but when they did, they sent them hot and fast. They advanced without a halt until in possession of the woodland and breastworks, which were taken by Burleson and Millard; the artillery charged upon the enemy's canon, which was then also taken and the enemy routed.

The conflict lasted about twenty minutes from the time of close fighting until the Texans were in possession of the enemy's encampment, taking one loaded canon, four stands of colors, and all their camp stores, baggage, etc. The enemy was further pursued, and 730 prisoners taken, among whom were Generals Santa Anna and Cos.

The loss sustained by the Texans, were two killed and twenty-three.

DEL RIO.

Before the erection of the Church at Del Rio, Holy Mass was celebrated in an old shanty. In the year 1885 a Church bell was solemnly blessed in a yard close by, which served to call the faithful to Mass. A large concourse of people assembled and the Right Rev. J. C. Neraz performed the ceremony of the blessing. The hospitable population entertained the Bishop and visiting clergy at dinner and otherwise showed them marked honor. The orator of the day was the Rev. Father Garza, Parish Priest of Piedras Negras, Mexico, who is at present a canon of the Cathedral of Monterey.

Notwithstanding the serious difficulties he had to encounter, the Rev J. Malmartel, O. M. I., undertook the erection of a stone Church of gothic style of architecture. Like many other Missionaries in those pioneer days of Catholicity in Texas, he followed the workmen and shared in their labor, quarrying stone, carting it and taking it to the place where the Church was being built. Though his means were scanty, yet by his zeal and tenacity of will, he succeeded in raising the building to the window sills. Finding himself somewhat short of funds, he obtained permission from his superior, the Rev. H. Olivier, O. M. I., to visit the Missions of Fort Stockton, Fort Davis, Presidio del Norte and the settlements scattered over this dreary district. For over three months he labored in these parts, assisted by the Rev. E. Reapiso, O. M. I. During that Missionary tour, about 4,000 confessions were heard and 3,000 Holy Communions given, and a great many children baptized. The offerings made him for his labors amounted to \$600, which he used to continue work on the Church. Father Malmartel was sent to the Scholasticate of the Oblate Fathers in Ottawa Canada, as professor of Holy Scripture and the Rev. Fr. X. Brulé, O. M. I., was entrusted with the completion of the Church. He was successful in making a loan of \$1,000, which, in the course of time, was generously donated to him by the owner and with money raised in many ways he finished the Church. It was solemnly blessed and opened to religious service by Bishop Neraz on the 19th of August, 1894. Del Rio promises to be a flourishing town commercially, and the Catholic population is affording much consolation to their zealous Pastor, Rev. Father Brulé.

Whereas, fourteen years ago, one Priest could scarcely find a livelihood in these Missions, now five Oblate Fathers are engaged in spreading the gospel in those principal towns and at other small stations.

wounded, (six mortally.) The enemy's loss was 630 killed and 208 wounded. Compiled from "Browns" History of Texas.

* * * * *

Well does San Antonio remember the anniversary of this, the independence day of Texas by a grand annual procession, and the expressive "Battle of Flowers." May this rejoicing never grow less; may our appreciation ever grow more; may every town and village in our grand State follow the example of San Antonio, and observe "San Jacinto Day" as a holiday in the fullest sense.

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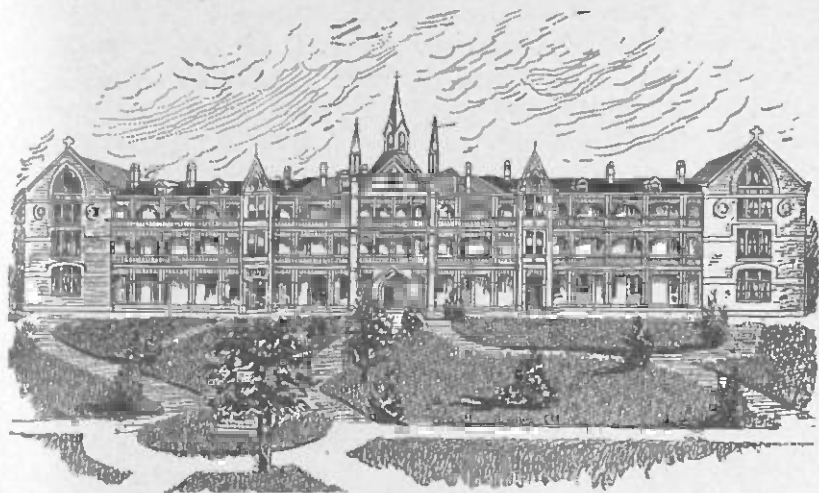
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SAN ANTONIO, TEXAS

CHAPTER XIX.

SISTERS OF CHARITY OF THE INCARNATE WORD, SAN ANTONIO.

The religious cradle of this Congregation is the Monastery of the Incarnate Word, Lyons, France. Its origin was the call of mercy and the cry of distress from the far-off prairies of Texas heard within the cloistered walls of the Spouses of the Incarnate Word, and hearkened to with the generosity and charity which characterized the Venerable Mother Angelique, of the Incarnation, and her daughters. Although



SANTA ROSA INFIRMARY.

not depending on this Monastery as their Mother House, since the difference of works does not permit it, the Sisters of the Congregation regard as a precious legacy of their saintly Foundress, the privilege of looking upon the religious of the Monastery of Lyons as their Mothers, and always seek their approbation in all that concerns the spirit of the Incarnate Word, and endeavor to shape their conduct in accordance with the heroic examples of virtue and the sweet simplicity of the holy lives of these estimable religious which the Superiors of the Congregation of San Antonio have been privileged to witness during their several sojourns in the Monastery of Lyons.

The Order of the Incarnate Word and Blessed Sacrament was founded in 1633 by the Ven. Jeanne Chezard de Matel, and flourished

Rev. R. M. Olivier, O. M. I.,

OF EAGLE PASS, TEXAS.

REV. R. M. OLIVIER, O. M. I., was born in the Department of La Sarthe, France, on August 29, 1826. He made his studies for the Priesthood at the seminaries of the Diocese of Le Mans, and his religious vows on the 20th of May, 1851, and was ordained Priest on February 15, 1852, by Mgr. J. C. E. de Mazenod, Bishop of Marseilles, the saintly founder of the Oblates of Mary Immaculate.

Rev. Father Olivier was one of the band of Oblate Priests who left France for the Texas Missions in 1852, as mentioned in the preceding sketch of the Rev. P. F. Parisot. After his arrival in Texas, Rev. Father Olivier was stationed at Brownsville for some years; later, at Victoria, Mexico, for a year (1862); then he became parish Priest of Matamoras, Mexico, for two years, and in 1867 he was returned to Brownsville, from which place he was afterwards sent to Eagle Pass, where he is stationed at present as parish Priest.

Like all those persons who were in Southwest Texas in the '50s and '60s, Rev. Father Olivier witnessed and experienced many stirring events. At one time—just after the overthrow of Maximillian—he and three other Oblate Priests of Matamoras were imprisoned by the Mexicans, upon the ground that they were Frenchmen, and, therefore, monarchists, and must be gotten rid of. They were imprisoned by Gen. Garza, under orders of Gen. Carvajal, Governor of Tamaulipas.

A brother Priest from Brownsville, however, succeeded in releasing them, but not until he had threatened to appeal to United States authorities in their behalf, if they were detained longer in jail. After their release was obtained, and all were safely lodged on Texas soil, they experienced a warmer love and a higher regard for their adopted "Uncle Sam" and the "red, white and blue."

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in France before the revolution of the year 1792. Its Convents then met the same fate as all religious houses.

After the storm had subsided several of the Convents of the Incarnate Word were restored, and in particular that of Lyons in 1832 by Rev. Mother Angelique, of the Incarnation, in concert with Rev. Abbé Galtier.

In 1866 the Rt. Rev. C. M. Dubuis, Bishop of Galveston, Texas, went to France in search of religious who would devote themselves to the alleviation of physical and moral misery in his vast Diocese. His efforts at first met with no success, and the Venerable Prelate was filled with sorrow. He had assured the non-Catholics of his Diocese that he would find in a Catholic country religious women who would exile themselves in order to bring succor to their sick and orphans, and he shrank from returning to Texas to acknowledge a failure. In his distress he had recourse to Rev. Mother Angelique, who had already sent two colonies of her cloistered religious to Texas, and who would, he felt confident, sympathize with his grief. His letter bespeaks the ardor of a devoted Prelate and the zeal of a noble missionary :

VERY REV. MOTHER :

Our Lord Jesus Christ, suffering in the persons of a multitude of the sick and the infirm of every kind, seeks relief at your hands. Already He has commissioned your Community to exercise spiritual works of mercy in our vast Diocese ; to-day He begs you to accept the mission of corporal works of mercy by sending hospital Sisters of the Incarnate Word to take charge of our hospitals, refuges and asylums. We beseech you then to form, according to the rules of the Order of the Incarnate Word, the subjects whom we send to you by permission of His Eminence and with the approval of the Rev. Director. It is a favor which the Incarnate Word requests of His daughters through His poor servant.

Your devoted friend,

C. M. DUBUIS.

Bishop of Galveston.

GRAND SEMINARY OF LYONS, SEPT. 21, 1866.

The response to this letter was the admission into the Monastery of Lyons of three subjects, who were to form the nucleus of the new Congregation, that they might be trained in the spirit of the Incarnate Word.

These privileged souls were Sisters M. Blandine of Jesus, Joseph of Jesus and Mary Ange, who received the Holy Habit on September 23, 1866, and embarked two days afterwards for their distant mission, taking with them as guides the Rules and Constitutions of the Order of the Incarnate Word.

Beeville.

THE COUNTY Seat of Bee county, has upwards of 2500 inhabitants; is on the San Antonio & Aransas Pass and Gulf, West Texas & Pacific railroads, the latter being a branch of the Southern Pacific. It is 34 miles south of San Antonio and 56 miles north of Corpus Christi. It is the largest town in Southwest Texas, being a supply point for a vast region of country. It does the banking business for the entire country, there being no other banks in the county. The city has a hustling business look; having a number of handsome store buildings. The merchants are prosperous and have just passed through a remarkably busy season. The city has two banks, an opera house, three newspapers, water works, an electric light plant, cotton gins; good hotels, the leading one being first-class, a public school system, well conducted; Catholic, Baptist and Methodist churches with large congregations. It is situated in the heart of a productive country.

This county was named in honor of General Bernard E. Bee; was created December 3, 1857, from Goliad, Refugio and San Patricio counties; it is one of the first tier of counties above those bordering on the Gulf of Mexico, the south boundary line being about thirty miles northwest of the port of Corpus Christi, and about the same distance from the prospective deep water harbor at Aransas Pass. The general surface of the country is rolling prairie, covered with a luxuriant growth of grass. The Blanco creek forms the eastern boundary, by which, with the Medio and Aransas creeks, it is watered.

Water is obtained from dug wells 25 to 50 feet deep, but these furnish only a limited supply. Wells bored to a depth of 75 to 150 feet go down to everlasting and inexhaustible fountains of water. The price of boring is from 50c to 75c per foot.

Cotton, the staple crop, the cash product of the soil, yields an average of one-half bale per acre. The plant matures early and has a fine fiber. Corn yields from 20 to 30 bushels per acre. All kinds of grasses yield enormous crops. There are about thirty varieties of native prairie grass, which furnish pasturage for cattle the year round. Hay is cut from the prairies. Sorghum is the principal forage crop, now coming into use for fattening beeves for the market. All kinds of fruit grown in tropical climate do well here. Wheat is not planted. Oats are sown for grazing purposes only.

They arrived in Galveston towards the latter part of the year, and were the guests of the Ursuline Nuns until the spring of 1867, when they took possession of the small frame structure which had been erected to serve as a hospital. Here the Sisters were at once put to the test of their sublime vocation, as the yellow fever had begun to spread its ravages over the Island City. The limited quarters of the Sisters were soon crowded with the victims of the dread malady. In the fervor of their zeal they ministered to the plague-stricken at the peril of their own lives. Two of the noble three were struck with the fell disease and one Rev. Mother Blandine, the soul of the little Community, was called upon to sacrifice her life as a holocaust to the work. The second Sr. M. Ange recovered, but her health was entirely shattered and she subsequently returned to France. The third Sr. Joseph, withstood the stormy days and still labors for the glory of the Incarnate Word at St. Mary's Infirmary, Galveston, Texas.

While the struggling community was as it were, dying in its very birth, the Monastery of Lyons had received other recruits for the beloved Mission of Texas, which had become so dear to the heart of Rev. Mother Angelique. In the course of the year, 1867, four young ladies began their novitiate in the Monastery of Lyons. The utmost care was taken to train them in every custom and observance of the Order of the Incarnate Word. These were the first Novices vested in the habit worn to-day by the Sisters of Charity of the Incarnate Word.

These four religious were :

Sr. St. Madeleine of Jesus, the present beloved Superior General of the San Antonio Mother House.

Sr. Mary of Jesus, well known as the heroine of the Texas prairies over which she travelled for many years unprotected and with only an orphan child as companion to solicit means for the support of the homeless children of the San Antonio Diocese.

Sr. Martha, who early passed to her reward from the house at Galveston. The fourth one not being fitted for the life of a Sister of Charity joined a Community in New Orleans. The two first received the Holy Habit on July 14th and the two others on September 9th, 1867. Later in the same year the Habit was given to a fifth subject, an estimable widow, to whom was given the name of Sr. Mary of the Incarnation. Bishop Dubuis seems to have centered great hopes in this religious and destined her to become the foundress of the San Antonio house. But the ways of God are not always ours, for this Sister became a helpless member of the Community on the very eve of the departure of the Sisters from Galveston to found San Antonio.

The sad news of the death of Rev. Mother Blandine had already

The Franciscans.

"Nihil habent, omnia posedente."

THE WORD Franciscan not only appears often in this volume, but it is likewise frequently met with in secular literature and the press, not only as regards history, but various topics as well. To many it is an enigma, for they do not in the least understand its meaning.

Who, then, are Franciscans? Well, Franciscans, properly so-called, are persons who belong to one or the other of the three Orders or Institutions of St. Francis, of Assisi; in other words, followers or spiritual children of St. Francis.

The "First Order" (founded in 1209), is that of Priests, Mendicant Friars, or Monks. This has several branches, of which the Friars Minor (O. S. F.), the Capuchins (O. Cap.), and Minor Conventuals (O. M. C.) are the principal ones. Members of the first order labored in Texas, and built the old Missions that extend from the Gulf of Mexico to San Francisco, which city they named in honor of their Seraphic founder. St. Antony of Padua, Father Juan Marchena (who assisted Columbus in securing the aid of Queen Isabella in the discovery of America), Padre Junipera Serra, of California, and Ven. A. Margil were of the first order.

The Second Order (founded in 1212) is one for women, who are known as Poor Clares, and who lead a most austere life of prayer and penance. They take their name from St. Clare (Santa Clara), of Assisi, the first spiritual daughter of St. Francis. If Sodom and Gomorrah had been fortunate enough to have possessed a Community of Poor Clares, the wrath of God would have been appeased, and they would not have been destroyed. The Diocese of San Antonio, in fact all of Texas, should rejoice in the recent foundation of a Community of them at Fort Davis.

The second order also has several branches, of which the Colletines, or those of the strict observance, and the Urbanites, or those of the mitigated rule, are the principal ones. With the Poor Clares, every day is a fast day, and their lives are a continual retreat. This order has given a wonderful number of Saints to the Church. The body of their holy foundress may be seen in Assisi in a good state of preservation, although she died in 1253. Her mother and her two sisters entered her Convent, and all four became canonized Saints.

Continued on page 170.

reached the fervent Novices, but instead of delaying their departure they earnestly requested their Superiors to send them at once to the pest-stricken field of their future home. The date of embarkation was fixed for Nov. 7th, 1867, on board the *Saint Laurent*. This noble ship had already borne many a Missionary to the shores of the New World, and on this trip counted among her passengers, fifty including Mgr. Odin of New Orleans, Mgr. Dubuis, of Galveston, Priests, seminarians and religious for the different religious Communities in the Dioceses of these two worthy Prelates. The five Sisters of Charity of the Incarnate Word landed in Galveston, the 2nd day of December, 1867, after a delay of some days in New Orleans.

The pestilential odors of the plague-stricken city welcomed this second band of ministering angels, who, after only a few hours rest from the fatigues of their voyage, began at once to exercise their mission of mercy.

The first Vows were made in Galveston December 25, 1867, and three American postulants were admitted in January, 1868. The work of the Incarnate Word, though still in its cradle had begun to develope. The Sisters had taken charge of the City Hospital, had under their protection forty orphans and conducted one Parochial school.

A third band of Sisters came from the Monastery of Lyons in the winter of 1868, accompanied by the Rev. Father Chambodut. These were Rev. Mother St. Pierre, the beloved Superior, whom the Sisters of San Antonio mourn. Her companions Srs. Paul, André, Louis, John and Francis. The last four are still in active service in the Community of Galveston.

The arrival of this band of Sisters opened for the Congregation a new era. Galveston was not the only city destined to welcome the humble daughters of the Incarnate Word. On the 31st of March, 1869, a colony of three was sent from Galveston to lay the foundation in San Antonio of a new centre according to the then existing statutes of the Congregation. The chosen ones were Sr. St. Madeleine, Superior, and her companions, Srs. Ss. Pierre and Agnes.

Rev. Fr. Anstaett was appointed Superior of the little Community.

A few days previous to their departure from Galveston, news reached the Sisters that the house destined for their reception had been completely destroyed by fire. This building stood on the site now occupied by St. Joseph's Orphan Asylum, corner of West Commerce and Cameron Streets. The accident placed no obstacle in the design of the indefatigable Apostle of Texas, Rt. Rev. C. M. Dubuis, who did not hesitate to bring his little colony to San Antonio, and he immediately

The Third Order (founded in 1221) is for persons living in the world; both married and single, for men and women. Its object is to induce and assist persons to live a more perfect Christian life; to be, according to Holy Scriptures, "in the world but not of it." It is called the Order of Penance, and its members are called tertiaries.

His Holiness, Pope Leo XIII, is a most zealous tertiary, and desires all Christians to enter the Franciscan family. He wishes families to become Communities and homes to become Convents. He says that it is the spirit of St. Francis that will renew the world.

Among the illustrious members of the Third Order we find St. Louis (IX), King of France, St. Elizabeth, Queen of Hungary, Christopher Columbus, Queen Isabella of Spain, Pope Pius IX, of glorious memory, Cardinal Francis Satolli; also many of the acting Archbishops and Bishops of the United States.

There are also those tertiaries (men and women) who live together in communities, known as the "Third Order Regular," to distinguish them from their lay brothers and sisters. The "Regulars" teach school, conduct hospitals, orphanages, etc., and do all kinds of charitable works.

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began to rebuild the hospital, sanctifying the work by the labor of his own venerable hands.

The sisters were hospitably received by the good Ursuline Nuns, with whom they remained six months. During their sojourn there, on August 15, 1869, Rev. Mother St. Pierre pronounced her Perpetual Vows in the Ursuline Chapel.

The Sisters left this peaceful Asylum, where they had received so many testimonies of sisterly affection, for the active scene of their labors on the 21st of October, Feast of St. Ursula, 1869.

The first patient was received into the Santa Rosa Infirmary on November 1, and the Mass of Foundation was celebrated in the humble Chapel by Rev. Jas. Anstactt on December 3, Feast of St. Francis Xavier. The date of opening, and that of the first Mass, were indeed prophetic of the great field of work and the wide-spread apostolate which has developed in the houses of the Congregation.

Untold of obstacles, sufferings, deprivation of even the necessities of life and persecutions of every description met the courageous little band, so much so that it was feared the good work would have to be abandoned, for even from those who should have been the greatest help came the hardest trials. But the Incarnate Word sustained them in every instance, and the work finally triumphed.

The three first postulants were received in San Antonio in 1870. This event decided the question, whether San Antonio should be regarded as a Principal House or as depending on that of Galveston. Mgr. Dubuis was consulted whether he desired the postulants to go to Galveston to make their Novitiate. His decision was that they should remain in San Antonio, make their Novitiate, and he considered in future an independent house.

For about two years there was interchange of subjects between the Houses of Galveston and San Antonio, but as the Novitiate of the latter increased, the Professed Sisters of Galveston returned to their own Principal House. Numerous subjects were admitted of all nationalities, and the once struggling Congregation has grown, thanks to the Incarnate Word, into a great body.

The Sisters now number nearly 300, and their branch houses extend to various directions of the United States and Mexico.

The mission of the Sisters embrace nearly all the works of charity and mercy, such as hospitals, asylums, boarding and day schools, refuges, homes for the aged, etc. Almost miraculous has been the progress of the Congregation which has had no other revenue save that of entire dependence on the Providence of the Incarnate Word, and the devotedness of its members. Rev. Mother St. Madeleine and Rev. Mother

Rt. Rev. J. C. Neraz.

SECOND BISHOP OF SAN ANTONIO.

JOHN CLAUDIUS NERAZ was born on the 12th day of January, 1828, at Anse in the Department of the Rhone, France. Resolving



BISHOP J. C. NERAZ.

to devote himself to the Missions, he came to the United States in 1852. Being ordained Priest on the 19th of February, 1853, he was assigned to the Mission of Nacogdoches in Eastern Texas, which, at that time, embraced all the northeastern part of the State as far as the Red River. After ten years of labor on this arduous field he was transferred to Liberty County in 1864, where he remained ten years. In 1866 he was sent to San Antonio, but in September, 1868, he was removed to Laredo.

There he completed the Convent, which had been commenced long previously, and erected the present Church with Rev. Father Souchon, performing manual labors, such as helping the Mexican laborers to

burn the necessary lime, carrying stones in wheelbarrows and doing sundry work; as day journeymen, masons, carpenters, etc., do.

In 1873 Father Neraz was re-called to San Antonio to become Pastor of the Church of San Fernando. When the Diocese of San Antonio was established the zealous Priest was appointed Vicar General

Continued on page 174

St. Pierre must truly be regarded as the pillars of the Congregation in San Antonio. Rev. Mother Madeleine governed the Community for the first term of three years. She was succeeded by Rev. Mother St. Pierre whose eminent qualities of heart and mind fitted her in an admirable manner for the government of the rising Congregation. Beloved and revered by all, even by non-Catholics, the works which she undertook for the glory of the Incarnate Word flourished amid persecutions and difficulties of every nature, and stand to-day as monuments to her zeal and courage. The Congregation suffered an irreparable loss by her decease on December 19, 1891. She was succeeded by Rev. Mother St. Ignatius whose delicate health and the weighty government of the Congregation brought her to an early grave, not without her having left a record of great virtue.

The interests of the Congregation were again entrusted to the Venerable and Beloved Superior Rev. Mother St. Madeleine by the General Elections held in November, 1894.

After the departure of the Rev. Jos. Anstaett, Rev. J. Dumoulin acted as Spiritual Guide to the Congregation for a short time. He was replaced by the Rev. J. C. Neraz at the very moment when the bitterest trials were at hand for the Sisters. Under his wise and spiritual guidance a new impetus seemed to be imparted to the Congregation. Each succeeding year united the Sisters more closely to their beloved Father, who encouraged them in their labors and urged them by his example to the practice of the virtues necessary for their heroic mission. Loved as a Father and revered as a Bishop, the Congregation was plunged into grief when on November 15, 1894, he breathed his last, surrounded by his devoted children.

Rt. Rev. A. D. Pellicer, first Bishop of San Antonio, was a sincere benefactor and Father to the Congregation. He did much towards establishing its works on a solid basis; procured for the Sisters American subjects, thus enabling them to engage largely in the work of education.

One of the most important of the institutions in charge of the Sisters in San Antonio is the Santa Rosa Infirmary. At the foundation in 1869 the Infirmary was established in the building known now as St. Joseph's Orphan Asylum on Military Plaza.

A plain stone building was erected in 1874 on the present Infirmary grounds to serve as an orphanage, but as the location was deemed more desirable for the sick an exchange of buildings was made, and the patients were transferred to that of West Houston Street, which has since been known as the Santa Rosa. Through many years of a struggling existence it quietly did its works of mercy and charity, ever experienc-

by Bishop Pellicer. On the death of this lamented Prelate he became administrator of the Diocese, and having been chosen to succeed him, was consecrated Bishop of San Antonio on the 8th of May, 1881. He made his first customary visit to the Holy Father Pope Leo XIII in the summer of 1883, being accompanied by the Rev. Fr. H. Pefferkorn, late Pastor of the St. Joseph's Church in this city, but now Chaplain of the Convent of Our Lady of the Lake.

In 1884 Bishop Neraz attended the Third Plenary Council of Baltimore and took an active part in all the deliberations of that important assemblage—being again accompanied by Father Pefferkon as his theologian. After the death of Bishop Manucy the Vicar-Apostolic of Brownsville, Bishop Neraz, in addition to his own duties, attended also to the spiritual needs of that Vicariate as Administrator for several years and visited its scattered Missions along the Rio Grande, amid the greatest hardships. We have seen him retire at midnight after a hard day's work to rest on a cowhide or a hard board, after indulging in a cup of a kind of stirabout or a tortilla with a piece of string meat.

It was however, during the terrible cholera epidemic in 1866 in San Antonio, and the several subsequent small pox visitations, that the untiring self-sacrifice of the deceased shone out most brilliantly; and even afterwards as Bishop, he frequently visited the patients at the pest-house, rather than risk the lives of his Priests.

His record, as Missionary Priest, Vicar-General, Administrator, and Bishop forms no inconsiderable part of the history of the establishment and progress of the Church in Texas. Having shared her early trials and vicissitudes he was happily spared to witness some of her triumphs, and to see himself surrounded in the declining years of his life, not only by the most substantial monuments of his zeal, but also by many proofs of the devoted affection of his people, the clergy as well as the laity. He enjoyed the respect and esteem of his fellow-citizens of every creed in an eminent degree, and none knew him, but to reverence and to love him. He peacefully passed away at 3:40 p. m., on Thursday, November 15, 1894.

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ing the beautiful protection of the Incarnate Word in the development of the institution. The labors of the Sisters were duly appreciated by all the leading physicians of San Antonio, especially by Dr. Cupples, of happy memory who was for many years a friend and helper to the hospital; also the esteemed and eminent Dr. Fr. Herff, who has aided the institution, not only by the patronage which his skill as a surgeon has gained for it, but moreover by his paternal care and advice. As long as Santa Rosa exists the memory of Drs. Cupples and Herff will be cherished as friends, fathers and benefactors.

The first building of the Santa Rosa was erected under the auspices of the Very Rev. E. M. Buffard, by Mr. Theodore Engelhardt, and blessed on the feast of St. Denis, October 9th, 1874. It contained two general Wards; a very small chapel, and the Sisters had their apartments in the garret. A few years later the upper ward was divided into private rooms, and other improvements made.

In 1884 a three-story stone structure was erected adjoining the old house. This provided three general wards, an operating room on the first floor, on the second floor private apartments for the patients, and the third was reserved for the Sisters.

In 1894 a plan was adopted to erect another three-story building on the east side. The first and second stories were completed that year, and the third in 1896. This addition contains two elegant general wards, dining room, the main kitchen, and pantries on first floor.

On the second floor the private rooms are fitted up with every comfort, and the pleasant reading and dining apartments make it very desirable. The handsome and thoroughly equipped operating room is on that floor; also the rooms, reading and dining apartments, reserved for surgical cases.

In 1897 the old building first erected was torn down, and the west end addition now replaces it. Its apartments comprise the reception rooms, main office, doctors office, pharmacies, on the first floor. The rooms for the sick occupy the second and third floors.

The buildings having been erected at different times, there was some difficulty found in arranging them into one solid building. The skillful plans of Mr. James Wahrenberger solved the problem.

As shown in the cut, the building of the Santa Rosa proper, including the kitchen extension, is 309 feet front and fifty-two feet wide.

The upper stories are reached by an electric elevator, and gas and electric light is furnished throughout.

The Infirmary can accommodate 250 patients. Its records show that the average number of patients treated during the year is 2,060.

Seguin.

SEGUIN is a town of three thousand inhabitants, the county seat of Guadalupe County, on the main line of the Southern Pacific railroad. While it is said to be on the railroad, still it stands about one mile south, and is connected by a street railway, owned and conducted by local capital. Its being off the road has marked many a hardship to its growth. The town is well laid out and substantially built, having some handsome store buildings and residences. The town is quite an old place, but has had a steady and substantial growth. It has a quaint but rather attractive court house, a waterworks system, an electric light plant, a bottling factory, a pressed-brick yard, a couple of grist mills and a number of cotton gins, a bank, two first class hotels, an opera house, etc. Its business men are principally Germans, and while they may be considered conservative, are extremely successful.

Seguin has a first-class system of public schools ably conducted and well attended. All religious denominations are represented by attractive Church buildings. Four newspapers supply the news, and seem to be doing very well indeed.

Seguin is the market place for most of Guadalupe County and a portion of Caldwell County. The land in Guadalupe County is rather a rich sandy loam, but is plentifully interspaced with the black waxy soil, which has the name of being the most productive soil known to the agriculturalists. Corn and cotton are the principal products, cotton being the main crop, as corn is not so sure a crop. Fruits grow to perfection, while all garden truck is at home here. The climate is especially salubrious, this being a haven for those with all pulmonary troubles. The Guadalupe River flows diagonally through the county, affording a fine water supply for the city.

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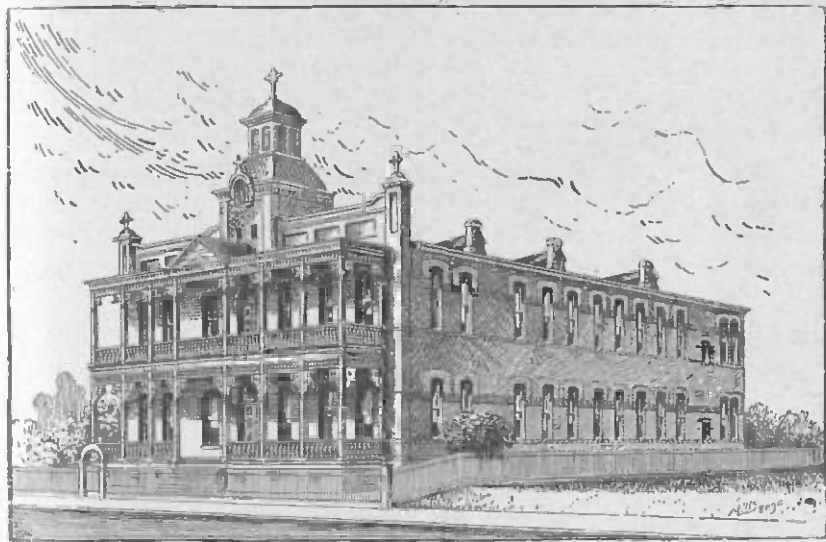
The success of the eminent surgeons and physicians, who patronize the Infirmary has won for the Santa Rosa a wide-spread reputation.

St. Joseph's Orphan Asylum for girls and St. John's for boys are also the property of the Sisters.

As said before, St. Joseph's was formerly the Santa Rosa, but became the home of the orphan girls in 1874.

The original building is of stone with a fronting ninety feet on Military Plaza, with a depth of 122 feet.

A two-story brick building, for class and sewing rooms and laundry, was erected in 1886, and a third story was added to the main building in 1887.



INCARNATE WORD SCHOOL, SAN ANTONIO.

One hundred orphan girls, from the cradle to womanhood, are cared for in the Institution, and supported entirely on the donations made by the generous public throughout the Diocese of San Antonio.

St. John's Orphan Asylum for boys is located on the corner of West Houston and San Saba Streets, and is a handsome brick building of four stories and a basement. It shelters ninety-five orphan boys. The building was named in honor of our late Bishop Neraz, whose paternal heart was always with the orphaned children of his flock. Within its walls, in the apartments reserved for his Lordship, his magnanimous soul went to meet its Creator.

The citizens of San Antonio largely contributed to the erection of this Institution; and in every need have proved themselves the friends and benefactors of the orphans.

Eagle Lake.

EAGLE LAKE was established in 1856, but never amounted to much until the Southern Pacific built through it. Now it has about 1200 inhabitants, and in addition to the Southern Pacific, it has the Aransas Pass Railroad. It is fifteen miles from Columbus, the county seat. The country about is given over to farming, but back of town a few miles, are some of the finest sugar plantations in Texas. It is a natural distributing point for a large section of country.



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The Incarnate Word School was first opened in a rented house on Avenue D, in 1893. The number of pupils increasing, the Sisters erected a two-story brick building on the corner of Crosby and Willow Streets in a very salubrious and advantageous position. The pupils number two hundred, and the course of studies is thorough. It affords excellent advantages for the study of the arts, music and foreign languages.

The Institutions of the Sisters of Charity of the Incarnate Word have power to grant diplomas.

Another work of charity to which the congregation has devoted itself is St. Francis' Home for the aged.

A temporary building 40 feet by 74 was erected in 1895 on South Flores Street. The grounds are spacious covering over 12 acres, and it is hoped that a more ample building will soon be constructed to meet the many applications made to the home.

In this Diocese the Sisters direct academies at Seguin, Eagle Pass and San Angelo, schools at Panna Maria, Czystahowa, Pulaski, St. Ann, Meyersville, Yorktown, St. Hedwig, Boerne.

In the Brownsville Diocese schools at Rio Grande and Roma.

In Dallas Diocese an Academy at Tyler.

A private Infirmary at Fort Worth. hospitals at Marshall and Tyler.

Galveston Diocese; hospital at Palestine. Hospitals in St. Louis, Sedalia and Kansas City, Mo.

Academies at Monterey, Saltillo, Lampasas and Linares, Mexico, and a home for the aged at Monterey, Mexico.

CHAPTER XX.

ST. MICHAEL'S CHURCH, SAN ANTONIO.

St. Michael's Parish was organized in the year 1866. The Rev. Vincent Barzinski, now a resident of Chicago, Ill., was the first pastor. He came directly from Rome to San Antonio at the solicitation of the late Bishop Dubuis.

Immediately on his arrival he gathered his flock and it was in the Church of San Fernando that special services were held for the Polish Catholics of San Antonio. About a month later they rented the largest room in Mr. Emanuel Rzeppa's building, situated on the corner of Matagorda and Soledad streets, which till then had served as a store and bakery. Here they worshipped during the year 1866 and on the 6th day of January, 1867, the present Church on the South side of South street was blessed by the Rev. Adolph Bacanowski, assisted by the Rev. Vincent Barzinski and Felix Zwiardowski. The congregation had bought four lots from the late Mr. E. A. Florian at \$200 each.

Gonzales.

GONZALES is an incorporated city of about 3,000 inhabitants. It is situated in the geographical center of Gonzales County and is the County Seat.

Gonzales is an old town with an established trade, but of late years it has taken on a spurt in a building way, with the result that a person stopping there after an absence of a couple of years would hardly know the place. Gonzales owes her prosperity to the unusually fine quality of land in the county, which, in the main, is a sandy loam, but in the valley and along the creek banks is found the famous black waxy land. The agricultural lands are occupied by a class of thrifty farmers that market their products in Gonzales. Corn, cotton, oats, millet, sweet and Irish potatoes and fruits grow abundantly and find a ready market there. About one-third of the country is prairie. The timber found consists of walnut, hickory, pecan, elm, ash, cottonwood, and various kinds of oak.

A \$75,000 court house has lately been completed. A water works system getting its supply from the Guadalupe river. An electric light plant furnishes a first class light, for both the city and residences. An ice factory with all latest machinery. The largest and finest gin in the county with electric lights is kept busy. A planing mill, grist mill, two banks, and a brick and tile company, the pride of the city are among the enterprises here.

Gonzales has two railroads, the Southern Pacific and Aransas Pass, but they are both branch roads, the Southern Pacific being a branch from Harwood, twelve miles distant, and the Aransas Pass being the Lockhart branch. The M. K. & T. railroad is purely deep water connection. Rockport, Goliad, Cuero, Gonzales and Smithville talked of interesting the Katy to build through those towns, starting from Smithville, but the hard times and election caused it all to end in talk, but it will be revived before many months, and next time it will go through.

History tells us that Maj. Jas. Kerr, a surveyor, who settled at Gonzales, was the first American settler (who was the head of a family) west of the Colorado River, July 1825. He planted a crop in 1826.

Gonzales, in the opinion of Gen. Sam Houston (in 1835) was the "most important key to Texas." It certainly was one of the centers of war. It was her people that defeated the impertinent, Mexican General, Castinado, with his 150 dragoons October 22, 1835.

Some writers have styled Gonzales the "Lexington of Texas."

The corner stone was laid in the Northwest corner of the building and is below the superstructure and cannot be seen above the ground.

The money for the purchase of the lots and for the building of the Church was raised by assessing the families which were divided into three classes according to the means of each. The first class was assessed \$150.00 each family; the second \$110.00; the third \$80.00. There were about fifty families in the congregation and they realized almost \$7000. This sum was sufficient to pay for the lots and the building in its rough state.

Father V. Barzinski remained with the congregation for about two years when he was succeeded by his brother, the Rev. Joseph Barzinski, after whom came at different times the Rev. Henrik Cihodski; Stanislaus Woicuchowski who died in this city; Wociech Peltzar, Louis Dabrowski, Stanislaus Wolynkiewich, Roch Skrobecki, Bernard Smilewski, the Rev. Mozyjewski; and again the Rev. Louis Dabrowski, the present and resident Pastor. At times, also up to the first days of the present year, the Rev. Fathers Beyrer, Spenner, Frische, B. M., from St. Mary's College, attended to the spiritual wants of the Polish congregation.

There were two attempts made to have Parochial schools, but without success, owing to the lack of pupils from whom to derive the necessary revenue for current expenses.

In erecting the Church the Rev. V. Barzinski had executed the simple sketch of a temporary building, with the intention of converting it into a school, when later on a more substantial edifice for religious purposes could be raised on the corner of Indianola and South streets. But the increase in population has never warranted such a step, for there are about forty-three heads of families on the roll who contribute to the support of the Pastor and Church.

The altars were designed by the late Rev. Stanislaus Worciuhowski and built during his pastorate. The Rev. Roch Skrobecki put an addition to the Church to serve for kitchen and dining room purposes. The tower and fence are the latest improvements made and put there by the Rev. Fr. Mozyjewski, Messrs. Bowen and Gaenslen being the architects and Mr. John C. Dielman, the builder.

The societies directly connected with the Church are the Society of the Holy Rosary for the men and another of the same for the women, St. Stephen's Singing Society, the Sodality of Mary for boys and St. Vincent de Paul Society.

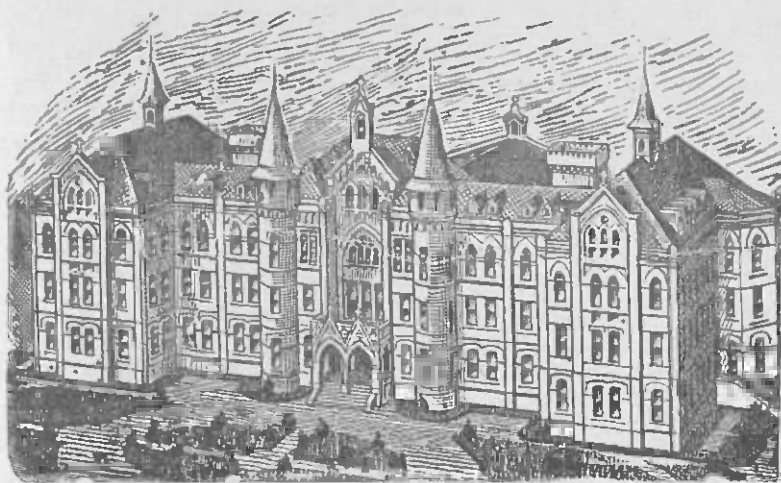
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CHAPTER XXI.

THE CONGREGATION OF DIVINE PROVIDENCE, SAN ANTONIO.

The Congregation of the Sisters of Divine Providence, founded about the middle of the eighteenth century (1750) by a pious and zealous ecclesiastic, Abbé Möye, established itself in America in the year 1868, under the benign auspices of the beloved and saintly Bishop Dubuis.

After having appealed to different religious communities of France to aid him in his arduous missionary work in the wilds of Texas, two noble volunteers of the Congregation of Divine Providence of St. Jean



CONVENT OF OUR LADY OF THE LAKE.

de Bassel, viz: Sr. St. Andrew and Sr. Mary Alphonse, with the sanction of their superiors, promptly responded to his Lordship's call and generously gave their talents and services for the salvation of souls.

Austin, the capital of the State, was chosen by him to be the place where a nucleus of the new Sisterhood should be formed but not such were the workings of God's all-directing Providence. Not in the midst of a populous city, but in the solitude of a village, amongst the poor and lowly, shall the daughters of Father Möye, destitute of coveted wealth and fortune, be formed for their work.

Troubles and hardships were the mediums employed by an All-wise Providence to transplant the germ of the new Congregation to Castrovilla, Texas.

Cuero

WAS FOUNDED by Colonel John C. French and Hon. Gustav Schleicher, and their associates, who, thus jointly, purchased the J. A. Valdez y Gonzales league, paying \$10,320 for 4,428 acres. The town site was located near the northeast corner of this tract and was laid out one mile square. Mr. Schleicher was a civil engineer of large experience, and to his skill is due the beautiful plan of the city. The location and development of the town was the natural result of the completion of the Gulf, Western Texas and Pacific Railroad from Victoria in 1872. It is located in the valley of the Guadalupe River, at the junction of the Southern Pacific and San Antonio and Aransas Pass Railways, near the center of DeWitt County. It is 103 miles southeast from San Antonio, and 133 west of Houston. It is a modern progressive city, with an established present and a certain future. It supplies the farmers and merchants of a large adjacent territory. Two extensive merchandise houses have a large wholesale business extending to every portion of Southwest Texas. One of the largest cotton seed oil mills in the State, having a capacity of eighty tons a day, is in full operation, and a cotton factory, with fifteen hundred spindles, costing \$50,000, producing the coarser grades of cotton goods, and three of the largest cotton gins in the State, supplied with the latest improved machinery, with a daily output of 300 bales. Machine shops of large capacity; an ice factory that has a large storage department in connection, and a natatorium with a large swimming pool; one broom factory, two bottling works, a cigar factory, a planing mill and cistern factory; an electric light plant, waterworks, three banks and two good hotels, an opera house, etc., are among its advantages. It has a fine graded school system, and a high school building costing \$20,000, and several private schools of high merit. Eight churches rear their spires heavenward as an evidence of her Christian enlightenment.

DeWitt County is in the south central portion of Texas. It has an area of 918 square miles, or 587,520 acres, and is about 200 feet above the level of the sea. The Guadalupe River enters the county on the north, flows directly through the center, and its valley is rich and fertile. The soil is a rich sandy loam and is adapted to the growing of fruits, vegetables and grains of all kinds. Fine land, suitable for farming or fruit growing can be had at reasonable prices. It is in the famous "Cotton Belt" of Texas, and the fleecy staple is the principle crop, this county furnishing the first bale for many years. The crop averages about three-fourths of a bale to the acre. Corn is an important crop, and oats yield as high as 100 bushels to the acre.

The good religious underwent cheerfully privations of every description. Besides, was not the example of their revered founder inducement enough? "Confide in Providence" was his oft repeated watchword. Their confidence was immediately rewarded: the Priest's residence was converted into a Convent, and in October, 1868, the first school was opened. Postulants were received gradually, and this enabled the Superioress to establish new schools. It was not possible, however, to respond to all the pressing entreaties made to have religious teachers, as the fields were large and fertile, but the laborers were too few. Accordingly, in 1878, the Superior had to turn her attention to the Mother House at St. Jean de Bassel. The good Mother General responded to the call and sent eight professed Sisters—self-sacrificing souls—to aid in implanting in the hearts of the young religious the true spirit of their Venerable Founder.

Other colonies were also received in the years 1880, 1882, 1883, 1886, 1891. Prior to the year 1883 the branch at Castroville was dependent on the Mother House of St. Jean de Bassel, but the Rt. Rev. Bishop Neraz, in his great interest for the daughters of Divine Providence, visited in Europe the same year, and after securing an audience with the Venerable Superiors of St. Jean de Bassel, succeeded in converting the branch at Castroville into an independent Congregation. Sr. St. Andrew was Superior of the Congregation until the year 1886, when the direction of the Convent and schools was intrusted to the present Rev. Mother Mary Florence, eminently fitted by natural and spiritual gifts to carry on to a successful issue the all important work before her. Under her wise and strong government the Congregation has increased a hundred-fold.

The house at Castroville being found inadequate to meet the requirements of a flourishing congregation, by the authorization of the late Right Rev. Bishop J. C. Neraz of grateful memory, the Mother House of the Sisters of Divine Providence was transferred to San Antonio, which was considered a more suitable location for the accommodation of the growing community.

The erection of the new institution began on August 1st, 1895, and in the space of ten months a third part of the building planned was completed, thus affording accommodation to about two hundred members.

The educational institution connected with the Convent is situated on the edge of a tranquil lake, commanding an extensive view of the Alamo City. It is provided with the best modern improvements. The boarding pupils may enjoy home-like comforts and conveniences while the surroundings tend to promote health and happiness as well as intellectual culture and refinement.

Origin of the Different Schools

OF THE

Congregation of Divine Providence

IN TEXAS AND LOUISIANA.



ST. HENRY'S SCHOOL.

Castroville, Texas.....	1868	Pineville, Louisiana.....	1888
Fredericksburg, Texas.....	1870	Temple, Texas.....	1888
D'Hanis, Texas.....	1870	Isle Brevelle, Louisiana.....	1889
New Braunfels, Texas.....	1871	Cloutierville, Louisiana.....	1889
Frelsburg, Texas.....	1871	Martinsville, Texas.....	1890
Danville, Texas.....	1872	Jefferson, Texas.....	1891
San Antonio, Texas (St. Joseph's, 116 Bonham Street).....	1874	San Antonio, Texas (St. Henry's, 1709 South Flores Street).....	1893
Galveston, Texas.....	1876	Pilot Point, Texas.....	1893
Bernardo, Texas.....	1877	Moulton, Texas.....	1894
Ellinger, Texas.....	1878	Industry, Texas.....	1894
High Hill, Texas.....	1880	Gainsville, Texas.....	1895
St. Joseph's (near Schulenburg, Texas).....	1881	Demon, Texas.....	1895
St. John's (near Schulenburg, Tex.)	1881	Longview, Louisiana.....	1895
Palestine, Texas.....	1883	Cameron, Texas.....	1896
Dubina, Texas.....	1884	Cleburne, Texas.....	1896
Columbus, Texas.....	1885	Beeville, Texas.....	1896
Clarksville, Texas.....	1886	Praha, Texas.....	1896
Alexandria, Louisiana.....	1887	Mother House, removed from Cas- troville to San Antonio, Acad- emy "Our Lady of the Lake".....	1896
Natchitoches, Louisiana.....	1888	Cuero, Texas.....	1897

Chartered under the title of the "Academy of our Lady of the Lake," it is entitled to confer degrees and grant diplomas. The graduate who leaves its portals is prepared for the highest responsibilities of life. To this community was awarded a diploma and medal of Excellence at the "World's Fair" Catholic Educational Exhibit for the neatly executed work, including Art, Religion and Science, presented by twenty-nine institutions, nine academies and twenty-nine parochial schools.

Houses of the Order are distributed amongst the different Parishes in the Dioceses of San Antonio, Galveston, Brownsville, Dallas and Natchitoches, numbering in all about forty schools, and the number of pupils amounts to 4100.

CHAPTER XXII.

THE CHURCH AT YORKTOWN.

Yorktown was established about forty-five years ago by a few German families who had come from various parts of the State to better their condition. They were soon joined by several Polish families. In their zeal for their religion they collected enough funds to erect a small house in which services were held. But it was deemed necessary to provide greater accommodation for the increasing Catholic community and a larger church was built. This was in 1886. When the present rector the Rev. Thos. J. Moczygamba took charge of the Parish about one year ago, it was found that the church was still inadequate to the number of worshippers who assembled in it every Sunday. Besides, it needed many repairs, and was poorly supplied with sacred vestments. Forty feet were added to it, making it a building 90 feet long. The Rev. Pastor saw himself surrounded by a flock composed of about 100 Polish families; thirty or forty Bohemian, and a few German, American and Mexican families, all anxious to second him in his endeavors to improve the Parish in every way. The old main altar was replaced by one of more becoming appearance; statues, a chalice, etc., were contributed by some of the richer inhabitants. The good people also provided a neat residence for their Pastor. Moreover, they are taking steps towards erecting a new school house and of larger dimensions than the present one. This prosperous condition of education was inaugurated on September 14th, 1896, when the Sisters of the Incarnate Word opened their school. The patronal feast of the Church is the Nativity of the Blessed Virgin, September 8th.

Yorktown

IS THE oldest town in DeWitt County. Was founded in the '40s by German immigrants, who settled in that section on account of the natural beauty of the surroundings, together with the wonderful richness of the soil. They and their descendants are the inhabitants of Yorktown. It is on the San Antonio and Aransas Pass Railroad, eighty-seven miles east of San Antonio, sixteen miles west of Cuero, the county seat.

Within the last few years a colony of Polanders settled in and about Yorktown. The soil about the town is the rich sandy loam so productive that a crop failure is unknown. The merchants are Germans and Poles, substantial, progressive business men, a failure being unheard of.

Its trade is not only from its immediate section, but Gonzales, Karnes and Goliad counties are largely supplied from Yorktown, as it is so advantageously situated, lying as it does in the corner of DeWitt County, where the four counties join. The Poles are Catholic and have a nice church and school building, while the Germans are principally Lutherans and also have a substantial church.

Her people are unusually hospitable and treat all strangers with the utmost cordiality.

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CHAPTER XXIII.

ST. JOSEPH'S CHURCH, SAN ANTONIO.

The German Catholics of San Antonio had worshipped [in St. Mary's Church since its erection while being ministered to by German-speaking Priests, among whom figured the Rev. P. Tarrillion, the Rev. Fathers Leopold Moczygamba, Amandus, Hergeuroether, Greyenbuhl, and Anstaett.

St. Joseph's Church, situated on East Commerce Street and the corner of St. Joseph's Street, was built principally by the Rt. Rev. J. M. Dubuis, Bishop of Galveston, who was ably aided in this work by Fathers Greyenbuhl and Anstaett. The money necessary for its erection came partly through subscription and partly from the "Propagation of the Faith." The Church, whose walls and roof had been finished about the year 1871, was blessed by Bishop Dubuis and Rev. Father Andres was at once assigned to the new parish. Common canvas was used in the window-openings until the present windows were put in by Fathers Andres and Feltin.



When Bishop Pellicer took charge of the Diocese of San Antonio, he removed Father Andres from St. Joseph's Church and appointed Father H. Pfefferkorn as his successor. The latter, however, remained only about six months. During his short stay the present choir-loft was built and a few more windows were put in the Church.

The Rev. Nic. Feltin succeeded him in 1873 and remained Pastor of St. Joseph's Church about three years and a half, until November, 1878, when death called him to his reward. This Father had a great many difficulties to overcome and consequently could not much advance the material condition of the Church. He had, however, the present pulpit built and purchased two bells, one of them weighing 1,500 pounds and the other about 700. There was, besides these two

Refugio,

THE county seat of Refugio County, is on the north bank of the Mission River. It was first settled in 1791 by the Franciscan Missionaries from Spain, who came to civilize and convert the Tonkeway Indians, who at that time were the principal tribe inhabiting this coast country. Eight years afterwards the founders with all converts were taken prisoners to Spain by order of the King. Nothing of



OLD MISSION AT REFUGIO.

importance is recorded from that time until 1834, when the Mexican Government, which had gained its independence in 1821, began to colonize this portion of the territory. It was then that the old mission was made a municipality and laid out as a town. In 1836 the battle between the Mexican General Urrea, with a large force, and Captain Aaron B. King, with ninety rangers, took place.

King's men fortified themselves in the old Mission building, and for several days held the Mexicans at bay; finally, however, being starved out they surrendered under the promise of being treated as prisoners of war; but they were marched out and murdered. A beautiful shaft stands on a handsome plat of ground in the heart of the city, in memory of these beloved heroes. Refugio has about 600 inhabitants, all of whom vie with each other in showing hospitality to strangers. The town is named in honor of Our Lady of Refuge, and is settled principally by the decedents of Irishmen, who colonized this section at an early day. Prominently among them was Col. Jos. Powers, whose decedents still reside here. The city is thoroughly cut off from railroad connection, but stands ready at any time to give substantial aid to any railway company that will connect it by rail with the outside world.

* * * * *

It is stated that Refugio was the last Mission established in Texas by the Franciscans. Bancroft gives this note: "Refugio is a Mission founded in 1791, south of LaBahia, and near the coast. It had sixty-seven Indians in 1783."

bells, a smaller one, which belonged to the First Mission, and was returned to the same some years afterwards.

Father Feltin also obtained from the City of San Antonio what is known now as the old German Catholic cemetery; had the same cleared of bushes and fenced in. It was in his time that Mr. John Wolf donated the large crucifix that now adorns that cemetery. Father Feltin's demise was lamented by many friends, and his funeral was one of the largest ever held in San Antonio.

After the death of Father Feltin, the Rev. H. Pefferkorn was re-called from High Hill to succeed him. On his assuming the administration of the Parish he found a debt of about \$7,000, on which interest as high as 12 per cent had to be paid. The first thing he did to reduce this heavy debt was to find money at lower rates of interest, and he succeeded by degrees not only in procuring money at much lower interest, but also in reducing the debt itself.

To obtain the latter result he took up subscriptions, and later on held a fair, by which means the debt was reduced to about \$5,000.00. The balance was being paid off year after year when in the spring of this year the new rector of St. Joseph's, the Rev. Wm. Fuhrwerk wiped it out entirely.

During the stay of Father Pefferkorn from 1878 to 1896, the interior of the Church was completed; four altars costing, besides the statues, over \$2,000.00, the stations of the cross, the pipe organ, the chime of four bells of which the largest weighs over 3,000 pounds, were acquired during his pastorate. Moreover the walls of the Church were plastered, the Gothic ceiling put in, as well as the three colored windows of the sanctuary.

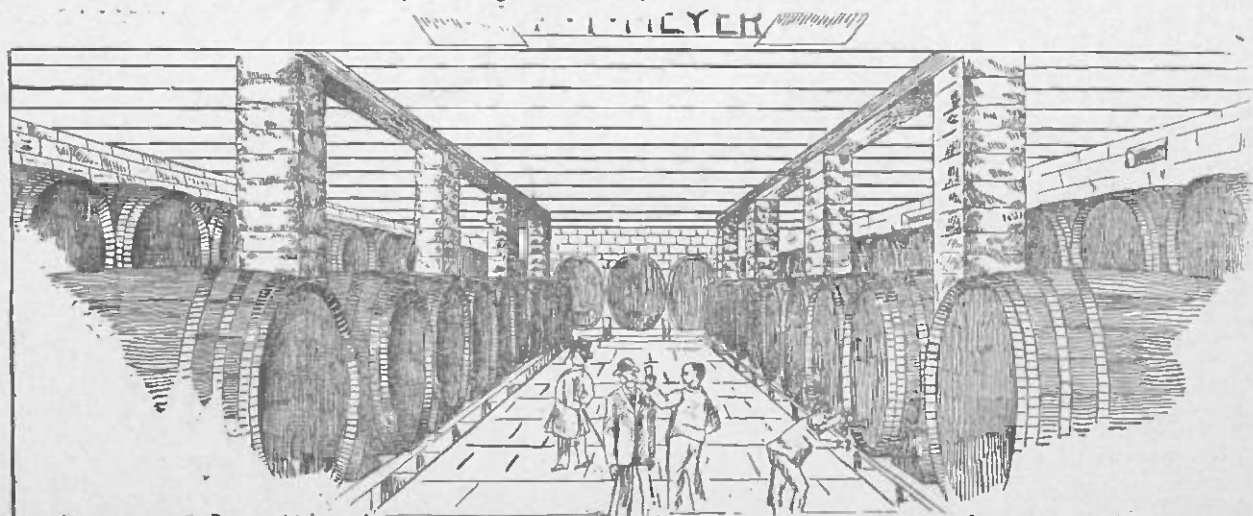
In the first years he lived in one of the sacristies, but later on built the present parochial residence which cost a little over \$5,000. St. Joseph's Hall, opposite the Church, was also built during his stay. It is a large building in brick, with three stores on the first floor and a large hall up stairs for the meetings of St. Joseph's Benevolent Association and also for theatrical purposes. It is in this same hall that the Young Men's Sodality of St. Joseph's Church holds its meetings.

St. Joseph's society is one of the strongest societies in San Antonio and its object is mutual help in case of sickness with a death benefit of some hundred dollars. With it is connected for those who wish it an insurance feature of \$1,000.

Formerly St. Joseph's society had for its object the support of St. Joseph's Church, giving all its contributions to the same. St. Joseph's is indeed greatly indebted to that society for the financial help received from it. When the church became more prosperous, the society, with the advice of the Pastor, changed its object to the present one.

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On the advice of Father Pefferkorn, the Society applied to the city for a cemetery for its own use, and obtained one adjacent to East Commerce Street, next to the city cemeteries. Another Society, which was and still is a great help to St. Joseph's Church, is the Society of St. Ann, as old as the Church itself. It is composed of elderly ladies, who contribute a certain amount every month for the purchase of articles necessary for divine service, such as chasubles, copes, etc. In other churches such a society is called "Altar Society."

The two statues of St. John and the sorrowful Mother, to be seen near the Cross in St. Joseph's cemetery, are gifts of the deceased, Mrs. Elizabeth Hoffman, who, by the way, made several similar gifts to St. Joseph's Church, but who, good Christian as she was, wanted secrecy to be kept as to her donations.

The late Fr. I. Meyer had the altar of the Mater Dolorosa built, and he purchased the statuary group Pieta, as well as the statues of St. Ignatius and the Sacred Heart of Jesus. Mr. Geo. Mandry contributed the two side-doors of St. Joseph's Church, while the front door was given by St. Joseph's Society.

The Rev. H. Pefferkorn, besides personal contributions, worked greatly with his own hands in ornamenting the Church and several beautiful paintings there attest to his artistic skill.

In September of 1896 Father Pefferkorn freely gave up the charge of St. Joseph's congregation to assume the Chaplainship of the Convent of Our Lady of the Lake. His successor, the Rev. Wm. Fuhrwerk, is continuing the good work, and during his short stay he has made several improvements. Besides liquidating the Church debt of \$900, he has had the electric light put in the Church, a new confessional erected, a series of new pews built and purchased several articles for the use of the altar. Moreover, he has started a sodality of young ladies, which promises to be soon in a flourishing condition. Father Fuhrwerk, with his energy, will no doubt, with God's grace, preside successfully over the material and spiritual welfare of St. Joseph's congregation.

CHAPTER XXIV.

THE CHURCH AT SEGUIN.

Seguin, for several years, was a Mission, which was visited occasionally by Priests from Galveston, San Antonio and other points in Texas. During that time the house of Mrs. Mary Louisa Johnson served as a Church or Chapel, as well as a home for the Priest. He was always received with a "*cead mille failthe*" by Mrs. Johnson. Seeing the necessity of a place of worship, the Rev. James S. Chaland set to

Goliad.

GOLIAD, the County seat of Goliad County, is on the San Antonio River, twenty-eight miles from Victoria, and 135 miles from Houston. It is one of the oldest settlements in the State. It was in sight of the present town where the massacre took place that ended the career of so many of Texas' noble sons who were battling for her independence. Just one



MISSION OF ESPIRITO SANTO.

block from the public square, on a well-kept plat of ground, stands a handsome shaft in memory of the heroes who lost their lives here. Goliad has a handsome court house, an opera house, waterworks, two banks, an oil mill, two cotton gins, good hotels and handsome business houses. A daily hack line

goes to Refugio. Goliad is situated in the heart of a very productive country, and draws its trade from the adjoining counties. While it has only one railroad now, it is only a question of time when the M. K. & T. railroad will extend from Smithville, its objective point being Rockport. It will go through a very rich country its entire length, taking in Gonzales, Cuero, Goliad and Refugio.

Goliad is a good business point, getting cotton from a wide stretch of country, consequently the merchants do a profitable business. All religious denominations are represented. School advantages are excellent.

The lands about the city are wonderfully productive, and can be had at remarkably low prices. Heretofore the country was almost entirely given over to the cattlemen, but now these large ranches are being cut up into farms.

Any one in search of a home would do well to investigate Goliad and the surrounding country.

* * * * *

The above reference to the massacre was the atrocious murder of Col. Jas. W. Fannin and 390 men, March 23, 1836.

Continued on page 198.



REV. P. McMAHON.

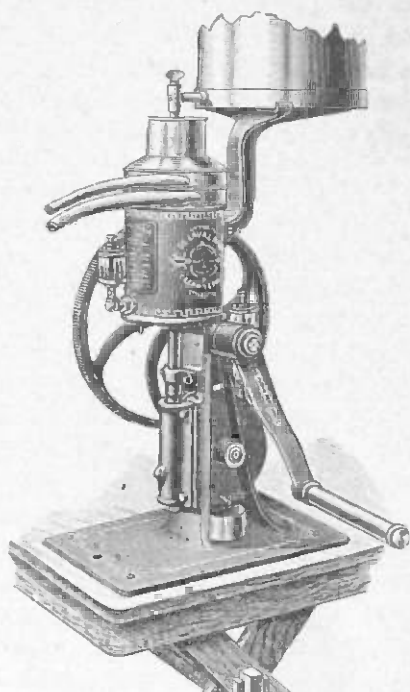
work, and during the years of 1871, 1872, 1873, by great exertions, succeeded in realizing his earnest wishes. On the 30th day of March, 1873, St. James Church was dedicated to the service of God. The Rt. Rev. C. M. Dubuis, the Bishop of Galveston, had delegated the Rev. Thomas Johnson pastor of St. Mary's, San Antonio, to officiate at the ceremonies. Father Chaland continued to attend to the Parish until the autumn of 1874. After his departure several Priests, at various times, visited Seguin until the arrival of the Jesuits in the autumn of 1876. These fathers had opened a College, which was obtaining considerable success. The Rev. Frs. Mancini, Larracoechea, F. P. Garesche and

Morandi, S. J., were among those Fathers who not only taught in the College, but attended to the spiritual wants of Seguin and neighboring towns. However, the Jesuits soon closed the College, sold their property, and the Mexican fathers returned to Mexico in the autumn of 1884. In the early part of July, 1892, the Rt. Rev. J. C. Neraz, late Bishop of San Antonio, sent the Rev. Peter McMahon to take charge, not only of Seguin, but also of the congregations of Gonzales and Luling. These latter Missions have had a succession of pastors—some remaining a year or two, others three years, or again a few months. Gonzales and Luling were made distinct Missions from Seguin in August, 1896, which afterwards received the exclusive attention of the Rev. P. McMahon. The Church in Seguin, at first a small Chapel, was soon improved in many ways. The congregation was requested either to build a new Church or add to the old one. The latter plan prevailed, and vigorously did the people set to work and an addition at the cost of \$2,500 was put to the former structure, thus doubling the capacity of the Church. Two new altars of the Blessed Virgin and St. Joseph have been put up, the ceiling of the Church painted, as well as the new and old pews. The Church is lit by electricity and hundreds of dollars have been spent for vestments and sacred vessels. The Parochial resi-

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dence has been remodeled, and the land on which it and the Church stand is enclosed within an elegant fence. The congregation numbers about 400 souls, and gives much consolation to the Rev. Pastor.

CHAPTER XXV.

THE CHURCH AT CUERO.

The town of Cuero was founded about the year 1873, and Catholics were among its first founders, numbering some six families. As early as 1874 or 1875 we see them making efforts to give evidence of their faith. Messrs. G. Sleicher, C. Stadtler and J. Welch, taking the initiative drove round the town with the view of seeing what sites Cuero offered for Church purposes. The present one was selected and it was donated to the Catholics by the Land and Irrigation Co., on condition that a Church be built on it. The lot measured 50x125 feet and on it a small frame building was erected. Mrs. M. P. O'Brien and Mr. C. Stadtler had each donated \$100 and Mr. J. Welch \$25.00; other contributions followed; two zealous ladies of the congregation solicited subscriptions from the merchants till enough money was secured to finish the Church and purchase an organ. It was ready for service in 1876. Later on the Rev. Fr. Mancini, S. J., on behalf of the Jesuits purchased two more lots adjoining the Church lot, together with a small frame dwelling. Father Mancini was succeeded by the Rev. Fr. McLaughlin, S. J. The lots owned by the Jesuits were bought from them, and when after Fr. McLaughlin's death the Rev. P. McMahon took charge of the Parish, the latter acquired more property. The land now owned by the Church measures 150 feet front by 125 feet on the South side, whereas the school property immediately in the rear, measures 50x300. On the former portion of land the Rev. J. Ferra laid the foundation of the present Church. Various entertainments were given to raise money to forward its erection. The Rev. H. Mihno displayed much zeal in the same direction, and his successor, the Rev. J. Robert, having lengthened the original foundation, commenced the superstructure which he continued to the window sills. It was, however, to the Rev. J. Sheehan that the privilege was reserved of finishing the said edifice. It is built of brick; is of Gothic architecture and measures about 40x80 and the cost of it (\$6,000) has been paid. It was dedicated on September 29th, 1892, the feast of St. Michael by the late Right Rev. J. C. Neraz, Bishop of the Diocese amid a great concourse of the clergy and people. The Priests present were the Revs. H. Pfefferkorn, M. A. Rhatigan of Albany, N. Y., Thos. Moczygemba, Wolyncevicz, F. X. Heck, H. Gerlach, W. Henderson, P. J. Hurth, C. S. C., now Bishop of Dacca,

History tells us that it was in Goliad that the two patriots, Gen. Sam Houston and Col. Jas. Bowie, met for the first time.

Goliad was twice taken by the Americans—by Col. Jas. Long in 1819, and later by Col. Collingsworth, October 9, 1835.

* * * * *

From Bancroft's Works, volume XV, pages 617, 624 and 533, we get the following: * * * Thence Gov. Aguayo, proceeding to the Bay of Aguayo in March and April, 1722, superintended the erection of a presidio on the site of LaSalle's fort St. Louis, called Santa Maria de Loreto de la Bahia del Espiritu Santo—now Bahia for short—and under its protection the new Mission of Espiritu Santo de Zuñiga, with Padre Augustin Patron as Minister. Ninety men were stationed here under Capt. Ramon Diego. * * * In 1724 these bay establishments were transferred to the San Antonio River; and in 1749 again moved up the river to the final site, the modern Goliad. Population in 1872, 515.

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Bengal, India, P. McMahon, C. J. Smith, O. M. I., Flynn and J. Sheehan, Rector of the Church. Rev. Father Rhatigan delivered the English sermon during the Solemn High Mass, and after the last gospel Rev. P. J. Hurth addressed the congregation in German. The Church has since been enriched by the acquisition of many beautiful gifts, such as statues, lamps, etc., from the generous parishoners. Father Sheehan has also erected a comfortable parochial residence at the cost of \$2050.

For years the Sisters of Mercy taught the children of the Parish and city. They have been succeeded in this work by the Sisters of Divine Providence of San Antonio, and a school under their management was opened in September of this year.

CHAPTER XXVI.

THE CHURCH AT SAN ANGELO.

This Mission, which, until a few years ago, had a military post, (Fort Concho,) gradually progressed under the untiring zeal of the Rev. M. Pairier. He was a man of brilliant parts, of a kind heart, who was satisfied to live and work among the poor in his vast district and sought, by his ready defense of religion and pleasant manners, to win them over to God. The Church, called the Immaculate Conception, built in 1880, is a structure measuring sixty by thirty feet, and it and its furnishings cost about \$10,000. Father Pairier attended the population in San Angelo and the outlying Missions for many years, until his health giving way he resigned his pastorate, retired to Santa Rosa Infirmary, where he died. The Rev. J. Sheehan, now Rector of St. Michael's, Cuero, succeeded Father Pairier in San Angelo, where he remained from 1886 to 1890. The Rev. H. Milmo assumed charge of the Mission in 1890. In 1892 the Rev. J. B. Rigaud succeeded Rev. Fr. Milmo, and is the present Rector. This missionary attends to the spiritual wants of about 2,100 souls, of whom 2,000 are Mexicans and 100 Americans. The Immaculate Conception is the only edifice specially erected for Divine service in all this Mission. Father Rigaud visits occasionally several smaller stations located at various distances from San Angelo. The Sisters of the Incarnate Word direct the Parochial school. In 1893 a tract of land was acquired for cemetery purposes, and in 1895 three bells were purchased.

CHAPTER XXVII.

THE CHURCH AT FORT DAVIS AND VICINITY.

Fort Davis, in Jeff Davis County, is the headquarters for the Missionaries who attend to the many stations connected with it. It was owing to the Indian depredations committed in that region, that it was

Corpus Christi,

THE COUNTY SEAT of Nueces County, is situated in the extreme southern portion of the State, on Nueces Bay. It is a fine old place, and at one time was quite an important city, having supplied South Texas and Eastern and Northern Mexico with the advent of a lot of up-to-date boomers. A few years ago it was boomed almost to its death, and took on an unusual growth; three large hotels were built, a street car line put in operation, property values went out of sight, and dredging across the island was begun, which, when finished, will give to the city deep water.

But business depression and the tight money market caught Corpus Christi like almost every place, and they almost killed it; but now, after four years of inactivity, it is slowly coming to life, and will yet take its place among the leading cities of Texas. Nature has certainly favored the location as a site for a beautiful city, furnishing a grand bluff from which she overlooks the Bay, which gives her access to the Gulf; a beautiful view and a natural harbor, with no danger from floods, such as other coast cities have had. The Corpus Christi bluffs are the only ones on the Texas coast.

The San Antonio & Aransas Pass and the Texas & Mexican afford first-class railroad facilities.

The Academy of the Incarnate Word and Blessed Sacrament.

CORPUS CHRISTI, TEXAS.

This institution is beautifully situated on an elevated plain overlooking the city, and commands an extended view of the bay and its environs. Continually refreshed by the invigorating sea-breeze, and among one of the most delightful and salubrious climates of the South, it affords every advantage for the physical development of its pupils.

The religious of this institution, having devoted many years to the training of youth, are deeply impressed with the great responsibility of their calling, and will neglect nothing that may promote the welfare and intellectual attainments of those confided to their care.

The system of government is strict, yet mild and parental, controlling the will by imbuing the heart with those noble and elevated sentiments that render woman the pride and consolation of the family circle—the ornament and soul of society.

The course of study is thorough. It embraces all the higher mathematics, Arithmetic, Geometry, Algebra, Astronomy, Chemistry, Natural Philosophy, Book-keeping, English Literature, French, Spanish, Music, Drawing and Painting, Fancy Work and Artificial Flowers.

The scholastic year begins on the 1st of September and ends on the 1st of July. For further particulars address

MOTHER MARIE ANGELIQUE, SUPERIORESS.

found necessary to establish a garrison at this point. On this account Fort Davis became a thriving business centre. The Mexican immigration was considerable and steps were taken to provide for the spiritual wants of the whole town. Among the few Priests who exercised the Ministry at Fort Davis can be mentioned the Rev. Father Hoban, Jos. Montenerelli, S. J. The former built the old chapel at Fort Davis in the year 1878, together with a small dwelling; the latter began a Church of large proportions which he, however, did not finish. The Church at Fort Stockton and Presidio were also built by Father Hoban; these constructions are all of adobe, with flat roofs. Occasionally some Oblate Fathers from Eagle Pass visited those parts. Later on the Mission at Fort Davis and its dependencies were confided to the Carmelite Fathers of Marienfeld. They put new life into the good work improving their residence, and finishing the Church and setting about erecting others where there was any encouragement shown them by the people.

Since 1892 this Mission is in charge of the Rev. Father Brocardus, assisted by the Rev. Father Frank. Their field of labor extends over five counties: Jeff Davis, Reeves, Pecos, Brewster and Presidio, and comprises twenty-five stations. Fort Davis has a Church and residence. Recently some Franciscan Sisters (Poor Clare Colettines) arrived to open a Convent and school and thus promote the conversion of souls. Fort Stockton, Presidio and Palor have chapels, but at the other stations Mass has to be said in adobe or mud houses, which have no windows; small holes made in the walls serve as such to admit and few rays of sunlight. These stations are:

Marfa, Shafter, La Calera, La Loma, Brogado, Sarragoza, Santa Isabel, Alpine, Marathon, Haymond, Sanderson, Valentine, Chispa, Alamito, Casa de Piedra, Alamo, Hociendita, Bolsa, Grenada, El Indio, Rancho de San José, Ruidosa. However, there are chapels building at Marfa, St. Mary's, Shafter, Our Lady of Refuge, and at Toyah. The Missionaries travel about 900 miles while visiting these stations, 200 or 300 miles are made by train, the rest in a private conveyance over rugged roads, through swollen creeks and the burning heat of the sun. This trip is undertaken every two months. The Catholic population is composed vastly of Mexicans and of a few American families. Whereas, owing to scant opportunities, the American Catholics have lapsed into indifference, the Mexicans, like the majority of those living on the border, give very little edification. While they call themselves Catholics, they care little about complying with their religious duties. They are ignorant of their religion and are easily led away by any impostor that chances to come in their path. Thus about two years ago, a girl calling herself Perisita de Cabara went among the Mexicans and by her wily

language and strange conduct so completely duped them that they followed her by thousands to listen to her and protect her. She craftily succeeded in collecting \$4,000 from those poor people, who were so carried away in their enthusiasm, that when Father Brocardus attempted to denounce her, they raised their guns three times at him to kill him and last year Father Frank barely escaped rough treatment at their hands.

Nevertheless, it is evident that in many places God has his chosen souls who by good example lead others to do better. In Fort Davis, for instance, there is a men's society of forty members; a branch of the League of the Sacred Heart with 130 members and a Catholic school with fifty children in attendance.

Last year the Right Rev. J. A. Forest, Bishop of San Antonio, visited Fort Davis and the principal stations. He spent three weeks and gave confirmation to about 3,000 persons, young and old.

These Missions are among the hardest in Texas; and the Fathers engaged in them, seeing the great work yet to be accomplished and their limited resources hope that some generous benefactors will be found to help them where help is so much needed.

CHAPTER XXVIII.

ST. EDWARD'S COLLEGE, AUSTIN, TEXAS.

In the year 1881 the necessity, as well as the practicability of establishing a seat of learning at Austin, found expression in the generous donation of Mrs. Doyle of 300 acres of land, situated about three miles from the Colorado River, on an elevation overlooking the city.

Like most of the now famous institutions of Europe and America, St. Edward's sprang from a very humble beginning, and attained its present phenomenal growth by gradual and natural expansion. It successfully filled a want, and was appreciated accordingly.

The aim of the institution from the start was simple and practical,—to give its students a thorough business and moral training, to form their character, to develop a well-balanced mind in a sound body,—in a word, to prepare them for success in life, and to make them Christian gentlemen.

The preliminaries were all arranged under the immediate supervision of the Rev. D. J. Spillard, C. S. C., formerly the Pastor of St. Mary's Church. From 1881 till 1884 the institution was conducted without a charter, under the direction of the Order of the Holy Cross, which direction still continues. The system of instruction and discipline are the same as at the University of Notre Dame, Indiana.

Rev. Father Spillard was followed by the Rev. Fr. Robinson, who

in turn was succeeded by the Rev. P. J. Franciscus, C. S. C., under whose administration, with the Rev. P. J. Hurth as Vice-President and director of studies, the institution received its charter, with power to confer the usual degrees of arts, literature, science and letters.

Without endowment of any kind, with no other resources than the self-sacrificing devotion of its faculty and the tuition fees of the students, the College has had to rely solely upon its intrinsic merits as an educational institution. So far as practical results and increasing patronage are a criterion of success, St. Edward's has been extraordinarily successful. Its students are now holding responsible positions in various parts of the United States and Mexico, both in business and professional life, and kind words and the increasing number of students show the esteem in which the College is held by the people of all religious denominations.

The old buildings, enlarged in 1885, and then considered amply sufficient for any possible influx of students for years to come, became so densely crowded that in 1888 an entire change of quarters was deemed necessary. The annual increase of students was steady for three years, showing a gain of thirty per cent each year over the attendance of the preceding year. So, with little ready money but large patronage, and implicit confidence in the blessing of God, Rev. President Hurth and his associates decided that a splendid new College building should be erected. Whereupon plans were drawn and work was begun. The new building is of white limestone, broken ashler, four stories high, with slated roof. The style is modern Gothic. Two wings, at right angles with the center building, and a projecting central tower for the main stairway, give the general outline of the letter E. The central building, 180 feet long by 66 feet wide, with the wings, 85 by 50 feet, give a total frontage of 280 feet, and a depth of 84 feet. The central building and one of the wings are completed and occupied, which truly colossal structure faces the Texas Capitol with noble mien.



RT. REV. P. J. HURTH, C. S. C.

Other improvements have been gradually introduced as circumstances permitted. Notwithstanding the financial stringency during the past years, an artesian well has been bored (2,053 in depth); a gymnasium hall, 100 by 40 feet, and two stories high, has been erected; complete sets of physical and chemical apparatus have been put in; two reading rooms have been set apart and furnished for the use of the students; the entire main building has been heated by steam, supplied with water from the artesian well, and furnished throughout with electric lights. An Exhibition Hall, 100 feet long, 40 feet wide, and 20 feet high, has been erected this year, entirely through the generous donations of kind friends, who come in great number to the College entertainments.

The mineral water from the artesian well has been further utilized by the construction of a Natatorium, or swimming pool, 42 by 23 feet, in addition to the bath rooms, which are supplied with hot and cold water.

The site of the College was admirably chosen. In the center of the health-belt of Texas, far enough removed from the distracting influences of the city, yet not too remote to secure its conveniences and accommodations, the student at St. Edward's enjoys that seclusion which is so necessary for the successful prosecution of his studies.

The buildings are situated at the edge of a live-oak grove on an elevated plateau three miles south of Austin, facing the new State Capitol and St. Mary's Academy, and commanding a fine view of the city and the beautiful valley of the Colorado. The College grounds are elevated far above the surrounding country, remote from all malarial influences; they afford excellent drainage, and the strong and refreshing breeze from the Gulf of Mexico, which prevails here throughout the year, tempers alike the heat of summer and the cold of winter.

The health of the institution corresponds with the salubrious climate, which is probably unsurpassed in the South. The high, airy location, pastoral quietude, and perfect order and regularity in daily life, conduce materially to studious repose, and aid in preserving "a sound mind in a sound body." Parents who contemplate sending their sons from home will find here exceptional facilities for a thorough mental, moral and physical training.

The extensive grounds afford ample space for outdoor sports, so necessary to the health and happiness of young people who are necessarily confined in study-hall and class-rooms during the greater part of the day.

Nature has done much for the locality, and art is busy in supple-

menting its natural advantages. The College grounds cover about six hundred acres of fine farming and pasture land, devoted chiefly to fruit, vegetable and cereal culture, stock-raising for home provision, and play-grounds for the students. The products of the farm and dairy are superior to what could be procured in the market, and the College regimen is of the most substantial and wholesome kind. The students' tables are supplied with an abundance of wholesome food, varied from day to day. The domestic departments are under the personal supervision of a devoted community of Sisters, who spare no pains to secure as far as possible all the comforts of home for those entrusted to their care.

With the elevation of the Rev. P. J. Hurth to the Episcopacy (the See of Dacca, Eastern Bengal, India,) St. Edwards College met a loss, which was only modified by the excellence of the grand institution which he left behind. Father Hurth's mantle fell upon the young shoulders of Rev. E. P. Murphy, C. S. C., who, in time, was succeeded by the Rev. P. P. Klein, C. S. C., the present incumbent, whose administration has been marked by renewed activity in all the branches of the curriculum of studies and who carries with him the confidence inspired by an able leader and true instructor.

Austin has every reason to be proud—as she indeed is—of St. Edward's College.

CHAPTER XXIX.

THE CHURCH AT GONZALES, LOCKHART, LULING.

These places were visited by the Rev. Jesuit Fathers from Seguin until their departure for Mexico after closing their College. Especially did Father F. P. Garesché, S. J., display much zeal in attending to the few Catholics located in those small towns. Two attempts had been vainly made to build a Church in Gonzales when the Right Rev. J. C. Neraz, Bishop of San Antonio, wishing to try once more, entrusted the work to the Rev. Father Garesché, S. J. Encouraged and aided by Mr. Blakeslee and his excellent family he undertook the task: this was in 1882. The Church was put in a proper condition for Divine service, when the Rev. Father went to San Antonio for a short time. He again took charge of Luling and Gonzales, and built a tower to the Church of this place. The people of Lockhart also benefited by the untiring efforts of Father Garesché who in 1887 undertook to erect a Church dedicated to Saint Ignatius. These parts received, at intervals, the visits of many Priests, though the pastors of Seguin have been more frequently called on to exercise the ministry there, when needed.

CHAPTER XXX.

THE CHURCH AT MARIENFELD AND VICINITY.

Marienfeld is the county seat of Martin County, on the Texas Pacific railroad, and is situated about half way between Dallas and El Paso. On August 22nd, 1882, the Carmelite Fathers were called to the diocese and established the Parish of St. Joseph. The Church which is constructed of brick and adobe measures 50 feet by 100 and cost \$5000. They had also built their monastery in which dwelt both the Fathers who attended to the Parish Church and those who visited the Missions. From 1882 to 1889 the Rev. T. A. Peters, O. C. C., prior was assisted by the Rev. P. Bonifay Peters, O. C. C. From 1885, the Revs. P. Albert Wagner, O. C. C., and Berthold Ohlenfurst, O. C. C., became also his assistants as well as the Rev. W. A. Fuhrwerk, O. C. C., now rector of St. Joseph's Church, San Antonio. In 1889 the Rev. Albert Wagner, O. C. C., became Prior and Rector of the Church, assisted for a short time by Father Fuhrwerk, O. C. C., and later on by the Rev. Theresus Meinhart, O. C. C., who died of consumption on July 27, 1892, and was buried at Marienfeld. Ever since 1892 the Rev. Simon Weeg, O. C. C., has had charge of the Church and monastery, with the Rev. Marianus Nyssen, O. C. C., assistant until 1894; the Rev. Telesphorus Hart, O. C. C., and the Rev. P. Serapion Lueth, O. C. C., until 1896. Father P. Albert Wagner, O. C. C., who had been Rector of the Church at Fort Davis, Texas from 1892 to 1895 returned to Marienfeld to share the labors of Father Simon. He is the only assistant at present. The following stations and Missions are attended to by the Carmelite Fathers:

Big Springs, Howard County, St. Mary's Church, built in 1887, but visited since 1882.

Toyah, Reeves County, St. John the Baptist, built in 1890; visited since 1885.

Pecos, Reeves County, St. Catharine's, built in 1893; visited since 1895.

Midland, Midland County, St. Ann's, built in 1896; visited since 1890.

Colorado, Mitchell County, has no Church.

Pecos Stone Quarry, Ward County, has no Church; visited since 1892.

Barston, Ward County, no church; visited since 1895.

Odessa, Ector County, no church; visited since 1892.

The Fathers charge numbers about 180 families, of which 150 are Mexicans.

In the pursuance of their good work the Fathers have been aided by many zealous souls in Europe who readily contributed of the little they had in order to help the spread of Catholicity in that portion of Texas. A few mishaps have occurred to some of the Churches attended by the Fathers. The gables on the churches of St. Joseph, Marienfeld and St. Catharine, Pecos County, were blown down in 1886 and 1894 respectively, whereas in July of 1897 the Church at Big Springs was considerably damaged.

The Fathers received the visits of the late Bishop Neraz in March of 1888, and of the Very Rev. Pius R. Meyer, Prior, O. C. C., with his socius in the spring of 1890. The Right Rev. J. A. Forest, Bishop of San Antonio, made his first visitation to Marienfeld in June of 1896. He remained three weeks visiting the Missions and administering confirmation. In July of 1896, the Right Rev. Edward Dunne, Bishop of Dallas, Texas, also called on the Fathers at their monastery.

The Carmelite Fathers also extended their labors to Fort Davis and the adjoining Missions from 1892 to 1897. Eddy, Eddy County; New Mexico was regularly visited by the Fathers from the monastery for about one year, 1893-1894. The little stone Church was built by Father Simon Weeg, O. C. C., in 1893. The Rev. Hermann Kempker is the resident Pastor.

From 1882 St. Joseph's Church belonged to the Carmelite Fathers; but on September 11, 1897, the deeds of the Church property were placed in the hands of the Bishop of San Antonio; and the monastery was sold to the Sisters of Mercy who now occupy it.

There now remain at Marienfeld two Carmelite Fathers and two Brothers and these come within the jurisdiction of the province of New Baltimore.

CHAPTER XXXI.

ST. PETER CLAVER'S CHURCH, SAN ANTONIO.

(Church for the Catholic Negroes.)

Since the late council of Baltimore, the evangelization of the colored race has received a strong impetus. Encouragement has been given by the hierarchy, to the institutions already organized, or then organizing for the education of missionaries among the colored people, and appeals have been made to the favored of fortune in behalf of the same object. The founding of the Mission of St. Peter Claver is another instance where an appeal has been made and a great work of zeal done in the midst of a large proportion of the colored race.

Nine years ago it was considered that San Antonio had a colored population of about 6000 souls. And whereas, the various religious

sects had places of meeting, there was no Church or Chapel for the colored Catholics of the city. In St. Mary's Church a few pews had been allotted to those of the race who still persevered in the practice of their religion. But being only a handful and lost as it were, in a large congregation, nothing or very little could be done for their spiritual advancement. And still some opportunity should be afforded them to preserve their faith; special attention must be shown them.

One Sunday in the month of September, 1887, a lady of considerable means attended Mass in St. Mary's. It happened that the Pastor, the Rev. R. J. Malony, O. M. I., was urging his parishoners to contribute more generously towards the collection to be taken up on the following Sunday for the colored people and Indian Missions. On leaving the Church, the lady smiling, said to herself: "This may be my mission one day," *i. e.*, to work among the colored people. The lady was Mrs. Margaret M. Murphy, the widow of the late Judge J. B. Murphy, of Corpus Christi, whose partner in law was the late Gov. Ed. J. Davis of our State. She forthwith communicated her impressions to the Pastor and resolved at once to realize her Holy inspiration. She visited the several quarters of the city inhabited by the colored people and soon selected a site for the Church. The property was purchased and plans drawn for the erection, not only of a Church, but of a school and residence. Work was begun on February 13, 1888, but owing to a slight objection on the part of some near residents to having their neighborhood disturbed by negroes going to Church or school, and also on account of an after-plan conceived of building in brick instead of in wood, all work was stopped for awhile. On the 21st of June, the feast of St. Aloysius, the work was resumed and three structures rose simultaneously from the ground. On the 6th of July, it being the first Friday of the month and the octave day of the feast of Sts. Peter and Paul, the corner stone was laid. On September the 16th amid a vast concourse of the clergy and laity, the Right Rev. J. C. Neraz, D. D., blessed the Church and opened it to the worship of the colored people under the patronage of St. Peter Claver, it being the first Church built to the Saint in this country after his canonization. The Rev. F. P. Garesché, S. J., delivered the sermon. The Oblate Fathers of Mary Immaculate were requested to take charge of the Mission and the Rev. R. J. Malony, O. M. I., became the first Pastor of the Church. During his pastorate of five years, he sought to give spiritual vigor and expansion to the new congregation entrusted to him, and was glad to devote the last years of his life to that humble Mission. He died on February 13, 1893, and his loss was mourned by his entire flock. In the meantime Mrs. Murphy had resolved to display more zeal in connection with her

work. She not only gave of earthly possessions to the Mission but she has devoted her life to the literary and religious instruction of the negroes, and associated with herself a few assistants who have thus formed a pious community with Episcopal sanction. The Rev. S. Brault, O. M. I., who was residing with the Fathers of St. Mary's for a few months attended to the spiritual needs of the Mission, whether in the Church or in the school. In August of the same year the Rev. J. E. Emery, O. M. I., assumed charge of St. Peter Claver's Mission. By manifest energy and zeal he beautified the Church and won the universal appreciation of the colored population for his labors whilst he was with them.

In August of 1894 the Rev. R. M. Barrett, O. M. I., took charge of this Mission. Emulating the zeal of his predecessors he faithfully performed all the duties pertaining to his position as rector. Whilst most devoted to the catechetical instruction of the children, he sought to band together the adult members of his flock into benevolent and spiritual societies. Solid fruits of virtue were budding forth from his exertions when he was removed to Brownsville, Texas, in December, 1896. At his departure the Oblates of Mary Immaculate withdrew their connection from the Mission. The Rev. A. Durmoulin, for many years in charge of the San Fernando Cathedral, became Chaplain at the Mission and took up his residence on the property attached to it.

CHAPTER XXXII.

SAN FERNANDO SCHOOL, SAN ANTONIO.

San Fernando Cathedral School (for boys) was founded in August, 1888, by the Rt. Rev. J. C. Neraz. On September 3 school was opened, corner of Buena Vista and East Streets. The first pupils, about twenty-five in number, were mostly Mexican boys of St. Mary's, till then taught by Bro. Jos. Austin.

Bro. Jos. Schwaab was appointed first teacher of the new school. About September 17 a new class was opened, the number of pupils having reached fifty. Bro. Jos. Bittoff was sent to take charge of the class. In January, 1890, the number of pupils reached to about one hundred, when a third class was formed.

The building on the corner of Buena Vista Street was no longer convenient, and the pupils and furniture were transferred to a more spacious building on Main Avenue, No. 420. Before the opening of the new term it was again necessary to move. This time it was to take up quarters in the yet uncompleted St. John's Orphanage, where three large rooms were roughly partitioned off for the time being. About this time the Rt. Rev. Bishop bought a lot (66 by 200 feet) on North

Laredo Street, with the intention of putting up a school as soon as his means would allow. Already, in January, 1891, work was begun on the present building, No. 216 North Laredo Street.

In April of the same year the last move was made. The new school building contains four large rooms, used as class rooms, and four smaller rooms used by the brothers. The average number of pupils attending is two hundred.

CHAPTER XXXIII.

ST. PATRICK'S CHURCH, SAN ANTONIO.

The Catholics settled on Government Hill had earnestly longed for a Church where they could attend Divine service. Bishop Neraz was equally solicitous about the spiritual concerns of this little community. In consequence the building which heretofore had been erected by him for school purposes only, should serve as a Chapel till a more suitable structure for a Church could be procured. During the week a lady teacher taught the children the rudiments of secular knowledge, and on Sunday the people assembled in the same room to hear the Mass and attend the usual ceremonies and devotions of the Church. The Rev. M. A. Rhatigan, of the Diocese of Albany, N. Y., who had come to this city for his health, said Mass, for the first time, in the spring of 1890. Later on, at the request of the Rt. Rev. Bishop, he said Mass at the Incarnate Word School, on Crosby Street, in order to accommodate the residents of that portion of the Parish. This alternate celebration of Holy Mass continued till the arrival of the Rev. W. G. Henderson in May, 1895. He had been ordained for St. Patrick's Parish in the fall of 1891, but Father Rhatigan having requested to remain until the spring of 1892, Father Henderson, in the mean time, was assigned as assistant to the Very Rev. L. Wyer, of Victoria. The Rt. Rev. J. C. Neraz having died on November 15, 1894, Father Rhatigan left for Albany in May, 1895, and Father Henderson succeeded him immediately. Soon after his taking charge of St. Patrick's Church, the Mass at the Government Hill school house was discontinued, the people henceforth assembling in the Chapel of the Incarnate Word School for Divine service. With the approbation of the Rt. Rev. J. A. Forest, who had been elected Bishop of San Antonio, and the Very Rev. S. Buffard, administrator of the vacant See, Rev. Fr. Henderson, on August 24, 1895, commenced the erection of the frame Church called St. Patrick's, on the northeast corner of Willow and Van Ness Streets. The Church measures 56 feet by 102 feet, which, with a tower of twelve feet to the front, will cost, when completed, about \$8,000. Holy Mass was said for the first time on November 21, 1895.

The progress of the Church is evident from the number of societies already organized and in way of formation. The Altar Society, the League of the Sacred Heart, the Children of May, and a projected Young Men's Catholic Association or Club.

On Sunday afternoon, October 3, 1897, the Rt. Rev. Bishop Forest blessed a fine new bell. It weighs 1,300 pounds, has a nice tone and bears the name of St. Anne; a large number of citizens were invited to be sponsors. The Rev. Fr. McLoy preached the sermon, and the ceremony closed with the Benediction of the Most Blessed Sacrament. The local division of the A. O. H. was present in full force with regalia and banners to honor the occasion.

CHAPTER XXXIV.

ST. LOUIS' COLLEGE, SAN ANTONIO.

The erection of this institution of learning was prompted by a desire, on the part of the Brothers of Mary, to offer superior educational facilities to the youth of the South. It is an outgrowth of old St. Mary's, which has been in successful operation in San Antonio since 1852.

St. Louis' College was opened on September 4th, 1894, Bro. John Wolf being its first President. Rev. F. Spenner and Rev. E. Beyrer, who had occupied the positions of chaplain and assistant chaplain, respectively, at St. Mary's, were appointed to the same positions at St. Louis' College, but the latter was destined to witness only the opening days at the new institution. He died on the second day of October. In August, 1896, Rev. Spenner was appointed to the directorship of the Convent in Dayton, Ohio, being succeeded at St. Louis' College by Rev. Joseph Weckesser.

It is situated one mile beyond the corporate limits of San Antonio at the suburban terminus of the West End Electric Street Railway, sufficiently distant from the city, for quiet, undisturbed application to study, yet near enough to enjoy all the advantages of the flourishing historic metropolis of the Lone Star State. Electric street railways from all depots pass the city terminus of the West End line. From this point cars leave for the College every hour.

The institution, provided with all modern improvements, for health and comfort, occupies a commanding position, on a plateau one hundred and fifty feet above the city. The college property contains seventy-five acres of land, furnishing ample space for out-door exercise. The location is unsurpassed for salubrity and scenery.

An artesian well, in connection with a powerful engine, conveys a

profuse supply of the purest water to all parts of the building, the campus, natatorium, parks and gardens.

A large corps of instructors and ample accommodation make it possible to maintain duplicate departments throughout, for a senior and junior division, respectively, and to exercise constant supervision and individual care. The discipline is of a suasive and parental character.

The aim of St. Louis' College is to impart a Christian education. The curriculum comprises a complete course of collegiate studies, a thorough commercial training, ancient and modern languages, type-writing, shorthand, telegraphy, music and art in all their departments.

Religious, literary, social and athletic societies and an orchestra are maintained among the pupils. Libraries, chemical and physical laboratories and gymnastic apparatus are provided.



ST. LOUIS' COLLEGE, SAN ANTONIO.

The directors of the institution being members of a society which from its origin has devoted itself to the Christian education of youth, endeavor to prove themselves deserving of the confidence reposed in them by evincing on all occasions a parental solicitude for the health and comfort of those entrusted to their charge, by sparing no pains to promote their advancements, and by exercising a prudent watch over their conduct. The exercise of their authority is mild without being remiss, in enforcing that strict discipline and good order so essential for the proper culture of both mind and heart.

The attendance is from all parts of Texas, Mexico and the North. The institution has a capacity for 150 pupils, the personnel at present, consisting of twenty-two Brothers, eighty boarders and day-scholars.

It is an incorporated institution having power to confer all the degrees usually conferred by colleges.

CHAPTER XXXV.

CONVENT OF THE GOOD SHEPHERD, SAN ANTONIO.

This is the latest established of the Catholic institutions which encircle our city of San Antonio. Its need was felt for years, and no wonder that on their arrival the Sisters were most cordially welcomed by the citizens of the city, and their foundation proved a success from the start. At the request of the Rt. Rev. J. A. Forest, D. D., Bishop of the Diocese, six Sisters were detached from the Monastery of the Good Shepherd in Toronto, Canada, and arrived in San Antonio April 24. The Buckman residence at East End had been already purchased; the East End Land Company had donated several acres of land, and on April 27, 1897, the Rt. Rev. Bishop said the foundation Mass, assisted by the Rev. C. J. Smith, O. M. I., Rector of St. Mary's Church. Many citizens, friends of the institution, were present. On account of the number of applicants for admission into the Refuge, it was found necessary to build, in order to give more accommodation. A brick building is now in course of erection, and this is only one of the many which will follow in time. The Mother Superior is Sister Mary of St. Joachim; assistants, Sister M., of St. Alfonsus, and Sister M., of the Sacred Heart; Sister M., of the Incarnation; Sister M., of St. Joseph; Sister M. Zita and Sister Mary Rodriguez.

Young women who have fallen away from virtue, and young girls who are in danger of going astray, are welcomed within the walls of this institution, no distinction being made as to nationality or creed.

CHAPTER XXXVI.

ST. ANTHONY'S CONVENT OF POOR CLARE COLETTINES, FORT DAVIS.

The "Poor Clares"—the second order of St. Francis—was founded by St. Francis, of Assisi, in 1212. The Community at Fort Davis came from near Portland, Oregon, and are of the strict observance of the Reformed Rule of St. Colette; their former Convent was under the title of Our Lady of Victory. Receiving no support and little Spiritual consolation there, they were forced to seek a home elsewhere, and applied to the Rt. Rev. Bishop of San Antonio to allow them into his Diocese. They received their formal letter of admission into the Diocese on Tuesday—the day of the week consecrated to St. Anthony—the 6th of July, 1897. At once they prepared to come to Texas. They arrived

in Fort Davis on October 2, and the first feast which they had the happiness of celebrating in their new home was that of their Seraphic founder, St. Francis, October 4, 1897. The Fathers in charge of the Church at Fort Davis minister to their Spiritual wants, and the inhabitants of the town have already shown them many marks of kindness. The Sisters will be soon in a position to receive subjects. They form the only Monastic branch of Franciscans in Texas, and are the last Community admitted into the Diocese: so far as the range of this history extends.

CONCLUSION.

In God's name did we begin this work, and in His name we have pursued it, therefore, in His name shall we now most respectfully close.

"Praised be the name of the Lord."

ALBERT P. CARRICO,
FRANCIS J. BOWEN,
PUBLISHERS.

Feast of the
Immaculate Conception
of the B. V. M.
December 8 1897.

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